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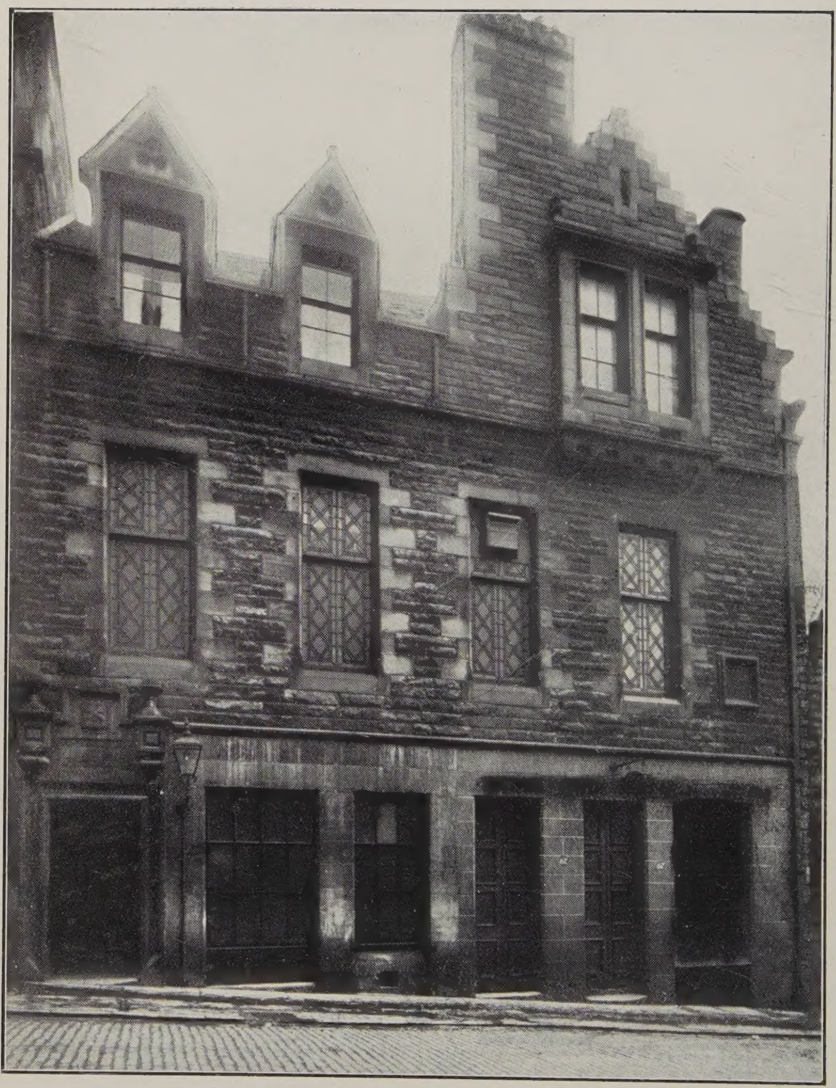
ANNALS

OF THE

LODGE OF JOURNEYMEN MASONS

No. 8



Outside Lodge Hall, Blackfriars Street.

ANNALS
OF
THE LODGE OF JOURNEYMEN MASONS
Nº 8.

(on the roll of the Grand Lodge of Ancient Free and Accepted Masons of Scotland)

BY

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IN DOMINO EST MIHI OMNIS CONFIDO

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PREFACE.

OUR most famous dramatist has put the query, What's in a name?—implying thereby that innate excellence will command recognition without the adventitious aid of special nomenclature. While admitting this aphorism to be generally correct it cannot be gainsaid however that an apt title may convey a volume of meaning.

Furth of Scotland the trade term *journeyman* is frequently misunderstood and is thought to refer to one who has served his apprenticeship and travels about for a year or two from town to town in order to gain experience in his particular avocation, as in the case of the "Wandersmann" and his "Wanderjahre" in Germany.

The real meaning and application of the term *journeyman* date back to the old connection between Scotland and France; the word is a corruption of the French term *journée*, one of whose meanings is a *day's pay*, therefore a journeyman mason is a mason who works for a day's pay, and the lodge of journeymen masons is a lodge composed of such men in contradistinction to a lodge of *master* masons.

Was it not precisely a dispute concerning the "rights" belonging to and the "wrongs" suffered by the *journeymen* of the Incorporation of Wrights and Masons meeting in Mary's Chapel which caused the disruption in that body and the subsequent founding of the Lodge of Journeymen Masons as indicated in the subsequent narrative.

The Lodge of Journeymen Masons, No. 8, has rested content for the past forty years and more with the history of the Lodge as written in 1884 by Br. William Hunter, F.S.A., who was Right Worshipful Master 1855-58. The many important events which have emerged since, have incited a general desire, recently expressed, to "bring the history up-to-date." The present volume is an earnest endeavour to do so.

Two courses were open to the new historians in their endeavour to carry out the remit. The first was to re-write the previous history and add any new chapters necessary, while the second course was to reproduce the old history in its entirety as Part I. and add the new Chapters as Part II.

A compromise between these two courses has been adopted. Much of Br. Hunter's material is so valuable from a research point of view that to re-write it or scrap it was out of the question. The present authors have therefore rearranged the material where the many episodes and events were scattered throughout the different Chapters of the previous history and have marshalled them under appropriate categories in the present volume. The material of Br. Hunter has been freely drawn upon and additional material added. It is hoped that this arrangement will meet with the approval of the members and enlighten them and future members of the Lodge on the events in the history of the Lodge.

To be entitled to the rights and privileges of the Craft is a proud possession, but when added to that is the fact of being a member of a historic lodge, the possession is doubly enhanced. No. 8 members can therefore feel pardonably proud of having secured in their membership a valuable and historic possession.

The Lodge was for many generations known as "Lodge Journeymen, No. 8," but in 1897 the Grand Lodge sanctioned the use of the original title—"The Lodge of Journeymen Masons, No. 8," a name in itself distinctive, as there is no other lodge under the Scottish Constitution with "masons" appearing as part of the name.

Chapter I. in its conclusions on the "origin of the lodge" may, to some, seem revolutionary but it is not an entirely new thought. The old Journeymen and the Masters were under one roof and one organisation called the Incorporation of Mary's Chapel, and this latter body from the masonic membership side separated into two lodges—the Journeymen and the Masters. If the lodge of the Masters was Mary's Chapel, No. 1, then manifestly the lodge of the Journeymen was a brother lodge, or, in the usual phraseology, a sister lodge. It never *descended* from No. 1 but was part of it. If parent there was, the Incorporation of Masons and Wrights known as the Incorporation of Mary's Chapel was the parent of both lodges.

In the compilation of the present volume our thanks are due to Br. W. A. Laird, late Secretary and now Right Worshipful Master of the Lodge of Journeymen Masons; Br. J. Ogilvy Hood, S.S.C., Past Master of the Lodge; Br. Rev. Thos. Gillieson, Past Chaplain of the Lodge; and many others for their kindness and courtesy in supplying various data.

J. STEWART SEGGIE.
D. LOWE TURNBULL.

Edinburgh, 1930.

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ANNALS OF THE LODGE OF JOURNEYMEN MASONS, No. 8.

CHAPTER I.

Origin of Lodge Journeymen Masons.

IN the Articles of the Constitution and Regulations of the Lodge of Journeymen Masons in Edinburgh, copied into the Minute Book under the year 1783, the opening paragraph is expressed in the following terms :—

" The Lodge of Journeymen Masons was constituted in the year one thousand seven hundred and seven by a company of Journeymen who dissented from Mary's Chapel on account of some difference which arose between them and the Freemen, for at that time they were both incorporate in one Society ; and after a law process before the Court of Session for seven years they were established into a regular Lodge by the Lords of the said Court, who gave them a Crimson Velvet Purse to hold their money in."

This preamble to the Constitution and Regulations has through the past hundred and more years been accepted in fact as regards three points :—

(1) That 1707 was the first year of the Lodge's existence ;
(2) That Journeymen Masons' Lodge springs from the Lodge of Edinburgh (Mary's Chapel), No. 1.
(3) That the Court of Session established the Lodge on a permanent footing.

1. Date of Origin.

The first point as regards the year of birth is a debatable one when the various episodes and their dates are considered. The years 1707, 1709, 1712, and 1715 have at different times and by different writers been assigned as the years of the Lodge's birth.

On looking up the Minute Books we find on page 1 the first minute (given below) written in a bold antiquated hand, setting forth the Foundation of the Journeymen Masons Lodge in Edinburgh. As Brother Hunter points out, however, the book in which this minute appears was purchased in 1739, so that the minute is in reality only a copy written into a book thirty-two years after the event. The original minutes were transcribed into the new Minute Book and this is borne out in the accounts of 1740, where an entry of 16s. 8d. as the cost of transcription appears. What reliance then can one place on the date in this minute?

Minute the First.—" We derive our Constitution from Mary's Chappel as a Branch of the Freemen Masons of Edinburgh and Deriveing our powers from them in manner following vizt. We having erected our Selves into a Fraternity in anno 1707. The Freemen Masons of Edinburgh opposed the same which with some other Differences Betwixt the Freemen and Journeymen Masons being Submitted and referred to certain persons as Arbiters mutually elected and chosen by the said Freemen and Journeymen Masons. Which Arbiters by their Decreet Arbitral Pronounced by them upon the eight day January 1715 Found that we could act by Ourselves as a Free Lodge and Decerned and Ordained the Freemen Masons to give us an Act and Allowance for that effect if needful. This Decreet Arbitral is registrat in the Borrow Court Books of Edinburgh the seventeenth day of January year foresaid." (Extracted by Alexr. White).

This statement is followed on the fifth page by another, in itself uninteresting but at all events more conclusive on the question of a date. It is the first statement of accounts that appears after the formation of Journeymen Masons. Thrice the clear date 1708 is given on this famous page. Listen to this voice from the long ago :—

" Here we Journeymen Masons in Edinburgh conven'd and agreed among ourselves on 18th November 1708 years in Contributing and Collecting of a small penny for the use and behoof of our distress'd poor who stands in need thereof which we brethren masons have subscribed with our hands att Edinburgh day and date and year of God above written and in breach or faillzie hereof twelve pounds Scotts."

Apart from the Minute being a transcription, here is evidence of the Lodge being in active existence in 1708.

2. Is Journeymen a Daughter of No. 1.

With regard to this matter it is not quite clear why the dictum should have prevailed that the Lodge of Journeymen Masons sprang from the Lodge of Edinburgh (Mary's Chapel) unless the brethren of the time (1707) and those who succeeded them considered that the Incorporation of Masons and Wrights known also as the Incorporation of Mary's Chapel from the fact of their meeting place being Mary's Chapel, was the "Lodge of Mary's Chapel." It is clear that the "Lodge of Mary's Chapel" was quite distinct from the Incorporation of Mary's Chapel. There seems no doubt that the framers of the first minute referred to previously were clearly of opinion that the Journeymen sprang from "Mary's Chappel." Again the preamble of the 1783 Constitution repeats the words "Mary's Chapel" but neither document uses the word "Lodge" or "Incorporation" before "Mary's Chapel."

Accordingly it may be argued that Lodge Journeymen Masons by virtue of the dispute which two of them had with the Deacons of the Wrights and Masons afterwards referred to, derived its origin either from the Incorporation of Masons and Wrights or the Incorporation of Mary's Chapel and not as has been persistently stated for years, from the "Lodge of Mary's Chapel." **The Lodge of Mary's Chapel as it was called in 1707 never entered into the dispute with the two journeymen.**

In fact, under the second decision of the Arbiters, it is quite clear that it was the "Incorporation of Massons" who were freed from accounting to the Journeymen for "the moneys received by the said Incorporation for giveing the Masson Word."

It is difficult to accept any other interpretation than this :—That the "Incorporation of Massons" gave the Masson Word and collected the dues therefor and that the Journeymen were not to have any say in the matter of accounting for those dues.

Clearly then the Journeymen sprang from the "Incorporation of Massons."

Under this second decision the Arbiters "Decern and Ordain the saids Deacons James Brounhill and William Smellie *to procure from the Incorporation* of the saids ffreemen massons, an Act and Allowance, to be recorded in their books in favours of the said Journeymen Masons, allowing them to meet togeither by themselves as a Society for giveing the Masson Word and to receive dues therefor."

Brother Hunter commences his history with this statement:—

> "The Lodge of Journeymen Masons, Edinburgh, No. 8, is an off-shoot from the Lodge of Edinburgh (Mary's Chapel), No. 1."

He then gives particulars regarding what he terms as the Parent Lodge. He states :—

> "In its early days the Lodge of Edinburgh had a connection of some sort with the Incorporation of Wrights and Masons, which was constituted by an act of the magistrates in 1475."

What the connection was is not made clear beyond pointing out that the "Lodge took the same name as the Incorporation, held its meetings in the same place, had generally the same clerk to record its transactions, and the *deacon* of the masons was most frequently* the Master of the Lodge."

In dealing with the "Lodge of Edinburgh, No. 1," Gould states :—

"Although the 'Schaw Statutes No 2' (Rule 13) provide for an annual test of apprentice and craftsmen, with regard to their skill as masons, neither the 'Kilwinning' nor the 'Edinburgh' Lodge minutes contain any account of such yearly trials of skill, though they may have been in force notwithstanding ; and it is argued that the prescription of the assay, as well as the final examination and decision, rested with the

---

* In connection with this extract from Brother Hunter's history where he refers to the deacon of the masons being *most frequently* the Master of the Lodge, Brother Murray Lyon in his history of the Lodge of Edinburgh points out in dealing with the election of a non-operative to the position of Master that "the present was the first occasion on which the Mastership had been bestowed on a brother unconnected with the Incorporation of Mary's Chapel" (pages 221 and 222), This was in 1753 and would lead one to the conclusion that up till that year the Lodge Chair had been occupied always by an operative who was also a member of the Incorporation of Masons.

'Incorporation of Mary's Chapel' so far as Edinburgh was concerned, and not with the Lodge, *the two being quite separate and distinct bodies.*"

Again :—

"The 'Incorporation of Wrights and Masons' . . . . was constituted by an Act of the Magistrates and other authorities of Edinburgh in 1475 and though originally *confined to the members of those two trades* . . . . in time received into their number the glaziers, plumbers, and others by decision of the 'Court of Session' (1703). It was known usually as the 'United Incorporation of Mary's Chapel' from its meetings being held in a chapel dedicated to the Virgin Mary, which was swept away on the 'South Bridge' being built in 1785. As the *Lodge* assembled in the same building, its rather curious name 'The Lodge of Edinburgh (Mary's Chapel)' is explained."

"That the *Incorporation* would *act independently* of the *Lodge* of Edinburgh and even sometimes in quite an opposite direction might be expected, considering the *mixed character and varied aims of the former. That the members of the Incorporation respected neither the laws nor the customs of the Freemasons of the Lodge, is amply proved by reference to the records,* which testify that, when the funds of the first were concerned the rules were relaxed and elastic measures adopted which were opposed to masonic precedent."

"Though the Journeymen were admitted to a voice in the affairs of No. 1 from 1706, or practically from Schaw's time, they were but as cyphers in the *Lodge, the latter body itself* being virtually an auxiliary to the Incorporation of Masters."

The above extracts clearly show that the Incorporation of Masons and Wrights or the United Incorporation of Mary's Chapel was quite distinct from the Lodge of Mary's Chapel, while the decision of the arbiters in the Decreet Arbitral refers to the "Incorporation of Massons" and the two Deacons, never to the "Lodge of Mary's Chapel."

It is a fact that the Journeymen presented a petition to the Lodge of Mary's Chapel, craving for a redress of grievances (1708) and that they as a body left the Lodge in 1712 because of the rescinding of an act passed in 1708 which provided for six fellow-crafts to inspect the warden's accounts. It is quite conceivable that the *Journeymen* who left Mary's Chapel in 1712 were men who had joined that body since 1707. They may have found in their turn objection to the abuses still rampant in Mary's Chapel which had caused the disruption in 1707 and which now in 1712 led to a second lot of resignations from Mary's Chapel.

The Journeymen as viewed in the light of the 1712 episode may be said to be an offshoot of No. 1, but is it not the case that the Journeymen as such, apart from being members of the Incorporation or Lodge of Mary's Chapel, had already prior to 1708 begun to redress their grievances by subscribing among themselves towards the relief of the sick and poor and keeping an account of their monies apart from the affairs of the Lodge of Mary's Chapel or the Incorporation. They even entered apprentices and passed fellow-crafts without the parent Lodge's sanction, and although the Lodge, backed by the Incorporation, endeavoured in every possible way to suppress the Journeymen, they never were suppressed.

As Brother Hunter points out :—

> " On a trifling pretence to which I will afterwards allude, a warrant was obtained by which the books and papers of the Journeymen were carried off and two of their leaders, viz., William Brodie and Robert Winram were apprehended and placed in confinement in the city guard house."

Brother Hunter, after narrating how the masonic friends of those two brethren lost no time in securing their release, states:—

> " An action for wrongous imprisonment and the unlawful abstraction of the books of the Lodge was immediately raised before the Lords of Council and Session against James Brownhill, *deacon of the Wrights*, and William Smellie, *deacon of the Masons and President of the Parent Lodge*. Their Lordships perhaps found some difficulty in dealing with the case themselves and therefore they proposed that it should be decided by arbitration."

The date of the imprisonment is not given nor yet the date of the action in Court. No documentary evidence of the first action in Court seems to exist.

The evidence extant is the Deed of Submission which narrates that on 29th November, 1714, the parties submitted the dispute to arbiters. It is quite clear from that deed who the parties to the dispute were. No mention whatever is made of the Lodge of Mary's Chapel but the first party consists of the two journeymen and the second party, " James Brownhill, **present deacon of the Wrights, and William Smellie, present deacon of the Masons of Edinburgh,** for **themselves** and in name and **behalf as takeing burden on them for the haill brethren of their respective Incorporations.''**

Again, it should be noted that the two deacons were held as binding their respective Incorporations.

The arbitration took place and Chapter IV. of Brother Hunter's History shows the result (see page 44). Summarised it may be stated thus :—

First.—The Arbiters decided that the second party acted justly in committing the two journeymen to the town guard house but considered that the two journeymen were put under greater restraint than their crime deserved, finding that a hundred pounds Scots was due to the two journeymen as compensation.

Second.—The Arbiters absolve and assoilzie the second party and the *whole freemen masters of the Incorporation* from all count and reckoning to the Journeymen for money received by the *Incorporation for giving the Mason's Word.* The arbiters, however, sustain the Journeymen in continuing the society they had set up under, however, certain conditions, and ordered that the *Incorporation* should give them an Act and Allowance to do so.

Third.—The Journeymen were to keep a book to record their transactions.

Fourth.—The Journeymen were to keep a box with two locks in which to deposit money and books. One key was to be kept by Journeymen and the other by one elected by the Incorporation.

Fifth.—The arbiters ordered that a member of the *Incorporation* should attend meetings of Journeymen and report to the Incorporation but to have no vote in the proceedings of the Journeymen.

Sixth.—The Journeymen were to produce their books for inspection half-yearly.

Seventh.—Five Journeymen were to form a quorum and 100 pounds Scots was the penalty for not implementing these decisions.

Reading all the evidence available the following conclusions have been come to as regards the question of Journeymen Masons being a daughter of the Lodge of Edinburgh (Mary's Chapel), No. 1.

(1) That certain Journeymen (a name to distinguish the workers from the masters) were members of the Incorporation of Masons and Wrights and also members of the Lodge of Mary's Chapel, which was bound up with the Incorporation of Masons and Wrights.

(2) That the Journeymen within the Lodge of Mary's Chapel vented their grievances and were met in 1708 by certain resolutions being passed in the Lodge but these resolutions were rescinded in 1712. Brother Murray Lyon's History, page 143, states :—

" The arrangement under which the journeymen were represented at the inspection and auditing of the Warden's accounts was scrupulously observed by the Lodge of Edinburgh for three successive years, during which time, too, these journeymen auditors were permitted to attest by their signatures the minutes of its ordinary communications ; and as if still further to propitiate them in the matter of its charity fund, the Lodge (August 29, 1712) unanimously agreed to remit to the Deacon, Warden, and two of the representative fellows of craft ' to call together the poor widdows belonging to this Society and to inspect and inquere into their severall necessities, and to bestow such charitie upon them as they shall think fitt and as their circumstances requers.' The concessions that had thus been made by the Lodge do not seem to have met the views of the malcontents, who in the interval must have been guilty of some very decided demonstration of their schismatic intentions, as at their St. John's Day meeting of 1712 a majority of the Lodge saw fit to revoke the conciliatory measure of 1708. ' Att Maries Chappell the Twenty-Sevinth of December, 1712 years. The Which Day James Watson, present deacon of the masons, preses for the time, and remanent brethren of the mason craft convened for the time, by plurality of voices did rescind and annull the act of this Society dated 27th Decer 1708, appointing six Journymen fellow craft annually for auditing and inspecting the warden's accompts, and declares the same void and null in all tyme coming, as if the samen had never been made.'

"In the interval of the proceedings between the taking of this retrograde step and the election of a Warden, an incident occurred that had in all probability been arranged in anticipation of the event which preceded it; for no sooner had their exclusion from any further oversight of the Lodge accounts been determined upon than the fellow-crafts, with two exceptions, rose in a body and left the meeting. This contempt of constituted authority was instantly met in the spirit of retaliation by the masters, whose apprentices were under threat of being for ever disowned by the Society, warned against aiding the disruptionists in Masonic initiation—an enactment which recognises the presence of apprentices as indispensable in making Masons. 'Att Maries Chappell the 27th December, 1712, The Which day James Watson present deacon of the masons, preses for the tyme, and remanent brethren of the mason craft conveened. By plurality of voices continewed Henry Wilson, former warden, to continew warden for the ensuing year, who compeared, accepted and promised to be faithfull in that statione. Likeas, the heall jurneymen, except James Mack elder and Alex. Baxter, haveing deserted the deacon and masters att their metting this day, William Smelley protested that hereafter none of them shall be re-admitted to this Society till such tyme as they give satisfactione for their contempt, to which protest^{n} seall other of the brethren adhered; as also, they made intima^{n} to the wholl entered apprentices that none of them assist any of ye jurneymen who have deserted this house in entering apprentices, with certification to them if they doe in the contrare that the contraveener shall for ever be disouned by this Society in tyme coming.'"

(3) That prior to 1708 the Journeymen had begun a Society on their own, irrespective of the laws and Constitution of the Lodge or Incorporation.

(4) That the exodus in 1712 from "Mary's Chapel" showed that the Journeymen while remaining in the Lodge of Mary's Chapel up to that date were already sufficiently banded together into a new body to carry on for themselves.

(5) That in the light of the dispute which followed the exodus in 1712, the Journeymen Masons Lodge may be said to have derived its origin from the Incorporation of Wrights and Masons. Although the original grievances were vented in the

Lodge of Mary's Chapel, it was only when legal proceedings afterwards referred to were completed that the Lodge began its masonic career as a separate and distinct body from that of the Incorporation of Wrights and Masons or the Lodge of Mary's Chapel.

3. COURT OF SESSION AND LODGE JOURNEYMEN MASONS.

That so far as regards the establishment of the Lodge of Journeymen Masons on a permanent footing by Decree of the Court of Session; this is only true in the sense that the Judicial process arising out of the Decreet Arbitral was one which was a Court process.

A brief statement of the legal significance of the documents might not be out of place here.

A Deed of Submission is a deed or writing whereby any dispute between two or more parties is voluntarily referred to the determination or decision of one or more persons appointed for that purpose by the parties. This of course is not a court process; indeed it is a method employed for settling disputes without having to resort to legal proceedings in one or other of the Courts of Law. A Deed of Submission commonly contains a clause obliging the parties to implement the award or decision given by the arbiter under a specified penalty and a clause ordering the Submission and award or decree arbitral as it is called following thereon, to be recorded, the extract of both forming a warrant to either party for diligence against the other.

A decree arbitral is, in brief, the form in which the award or decision by the arbiter is given or promulgated, and takes the place of the interlocutor or judgment given by the Sheriff or Lord Ordinary in a Sheriff Court or Court of Session Action. The decree arbitral is however much more formal than an interlocutor of Court, being tested and executed in the form of a regular deed.

Letters of Horning are letters running in the Sovereign's name and passing the Signet and were employed, until superseded by a simpler form of diligence, when a person refused to obtempter or implement a decree of the Court of Session or a decree of the Magistrates of a Burgh, Sheriffs, etc. A debtor or obligant in these days could not be imprisoned, nor could his goods be poinded until he had been duly charged to pay or perform. This charge was contained in Letters of Horning. They were directed to Messengers-at-Arms, who were ordered to charge the person against whom the Letters were directed, to pay or perform in terms of the will of the letters. The Letters narrated the grounds of debt and the terms of the decree by which the Judge, or, as in the case before us, the arbiters, ordered payment or performance, and, in the will, the Messengers-at-Arms were ordered to command and charge the debtor or person refusing to implement the decree to pay or perform in terms of the warrant within a certain number of days, and that under the pain of rebellion, and of being, what was then termed, put to the horn, that is to say, the Messengers-at-Arms, on the obligant failing to fulfil his obligation, within the days of charge denounced him rebel by reading the Letters at the Market Cross of Edinburgh and blowing three blasts on a horn. This ceremony, however, from which the writ derived its name, fell into disuse long before the simpler form of diligence above referred to came into use. In the event of the failure or refusal of the party to pay or perform, his effects could also be poinded and his funds and effects arrested.

Thus in the case of the dispute referred to in the previous pages we have the Deed of Submission referring the question at issue between the two parties to the decision of arbiters mutually chosen—the decree arbitral or decision of the arbiter following thereon, and lastly the Court of Session writ in the form of the Letters of Horning being the process taken by the two journeymen for the purpose of forcing the two representatives of the Incorporations to fulfil and implement the decision given by the arbiters so far as regards that part of it ordering payment by them to the two journeymen of the sum of 100 pounds Scots (£8, 6s. 8d.) as solatium for wrongous imprisonment and the delivering up of the books and papers belonging to the journeymen which the Deacons had abstracted.

The Supreme Court was only performing its judicial functions in making the Decreet Arbitral binding but they went beyond their judicial sphere when they presented the crimson purse.

Within recent years candidates have on initiation been informed that Lodge Journeymen Masons hold no Charter from Grand Lodge, although loyal to that body and coming under its jurisdiction. With pride the Right Worshipful Master has pointed to copies of documents hanging on the walls of the Lodge, of which the originals are in the Lodge Safe, as the authority under which the Lodge works. The "Extract Deed of Submission," "Decreet Arbitral," and "Letters of Horning," are referred to in this connection, but to the lay mind these can have little or no significance. The brief statement of the legal documents given above will, it is hoped, give the members of the lodge a clearer understanding of what the documents signify and enable them to appreciate the terms used in connection with the early period of the Lodge's existence.

Reading Brother Hunter's first five Chapters of the History of Lodge Journeymen leaves much the same impression as regards the origin of Journeymen as is indicated at the outset under the three heads, but it may be well to consider afresh the whole field.

Let us look first of all at the history of that age and time when No. 8 presumably was born. A year of victory, 1706, had been followed by a year of disaster, 1707. It is the age of Anne, a time of war, ferment and agitation. Marlborough is the great man of the period. France was the declared enemy of all the powers of Europe that counted. Blenheim was fought in 1704, Ramillies in 1706, Oudenarde in 1708, and Malplaquet in 1709. Not a regiment of note but registers some one of those victories on its arms. This is the year (1707) of the Union of Parliaments; in domestic history it was a time of outstanding importance. Big factories and big towns were coming into existence. Yet in all England there were not many more folk than in the London of to-day. The national debt, owing to the wars in Europe, had become an institution. The question of the distribution of land was coming into the foreground. Corn and wool were the staples produced, cotton was coming to its own, and gigantic Lancashire was then but an infant in the cradle. Glasgow was still the town of the Salt Market and Bailie Nichol Jarvie, the greater entrepot and avenue of supply for the hinterlands of Ayrshire, Renfrew, Lanark, Dumbarton, and the Highlands. Tea and coffee were luxuries; beer was on every table; claret was just being driven out by port. The Parties in the State that have held sway till recently, Whig and Tory, had emerged. There is something of History round about 1707.

Those were stirring days, generative of much good and evil and their effects are with us still.

This year, 1707, of the Union of the Parliaments—a union not without serious opposition—was especially brisk in Scotland. It was then that the discordant effects of the great Revolution of 1688 began to show themselves. There was outwardly a great spirit of union and a sense of making a fresh beginning. But the true results are not always those that appear on the surface. It was still a time of dissension and secession. The love of independence and the taste for freedom had not been lost and could not be suppressed. The Days of Old kept calling. Fresh principles, new sects, new parties, new ideas, new industries, were coming into life; new colonies were planted and new homes founded. That brings us back to the story of the birth and being of Lodge Journeymen. Did we come out from the body of the Lodge of Edinburgh (Mary's Chapel) and how did we establish our right to stand as an individual Lodge. It is the cream of history, a tale romantic and inspiring—for Truth is stranger than Fiction.

Needless it is to dilate on the antiquity of Masonry—least of all Scottish Masonry. Very wisely and modestly the earliest date assigned to Masonry in the Record of Lodges is given "before 1598." How long "before" no man knows. Every man has the right to speculate, to guess for himself. So it is in the case of the Lodge of Edinburgh (Mary's Chapel), No. 1. The Lodge of Edinburgh, according to the records of Grand Lodge, can claim to be over three hundred years old. It may be, experts are inclined to believe, that this Lodge is as old as the Abbey of Holyrood founded by that "Sair Sanct for the Croun," David I., in 1128—for Church structures and Masonry are linked hand in hand. In 1861 some one searching in a Charter Chest belonging to the Earls of Eglinton unearthed a most interesting and decisive document relative to the Masonic Craft in Scotland. This ancient symbol, dated 1599, sets out over the signature of William Schaw, Master of Work and Warden of Masons, the following statement (which we have dared to render modernly) :—

"It is thought needful and expedient by my Lord Warden General that 'Edinburgh' shall be, in all time coming as heretofore, the first and principal Lodge in Scotland and that

Kilwinning be the second Lodge—as heretofore is plainly manifest in our old and ancient writs."

Apparently this worthy Warden Schaw was convinced of priority in time on the part of Lodge Edinburgh, No. 1.

Lodge Edinburgh as it was in 1700 contained brethren of vastly different circumstances and condition. As we have shown it was a period of ferment when opinion was strongly divided. Now it happened that the masters (employers), forgetting that difference of condition and worldly position and prosperity was a matter of no account and meant to be left behind when they entered their Lodge room, these masters of the outside world sought to import into the masonic circle their masterhood in trade over their employees. In a sense they were prone to obscure in their own minds the covenant of brotherhood. They manifested a tendency to pass over the oft-recalled root principle of "meeting on the level, acting on the plumb, and parting on the square." All men stand as one, as brethren on the chequered floor. Jack may be as good and better than his master in masonry if he have the skill and ability to excel. Hence the reason why in *one* Lodge, "The Lodge of Mary's Chapel," or, as has been suggested, one Incorporation, divided into two—Lodge Journeymen Masons and Mary's Chapel—the sympathies of the former were mainly with the employed and of the latter with the employer. But there is one outstanding and substantial fact and that is the adherence of the Preses, James Watson, to the cause of Journeymen, and still more striking, his election to the office of deacon of the Incorporation and Preses of the Lodge of Edinburgh in 1719. Was it likely that such a mason as the said James Watson would have taken this step unless assured in his own mind and conscience of the justice and legality of the contention of Journeymen? What was that contention? They submitted in all humility and according to every recognised and proved canon, that differential treatment should not obtain in the distribution of lodge benevolence. Doubtless it was a question of money. But it was also a question of principle. Let every brother receive the same consideration. Let there be no distinction of persons. To each man his fair share and according to his needs. That claim was disallowed by those who were better circumstanced. That was the manner in which disagreement and strife were propagated, viz., through an attempt to introduce the standards of the outer world into the body of a masonic brotherhood. The issue was distinct and precise: the line of cleavage was clear. That was how by faction, friction and fission the members of one original Incorporation, embracing within its ambit a masonic lodge, multiplied themselves into one Incorporation with two Lodges.

The arbiters' decisions referred to were never really carried out by the second party, and it was only after a legal process whereby Letters of Horning were served on the two Deacons that matters came to a conclusion. (See page 49 of Hunter).

With regard, therefore, to the Court of Session's part in legalising Lodge Journeymen Masons, all that can be said on this is that arising from a dispute between two individuals (journeymen Robert Winram and William Brodie) on the one part and the Deacon of the Wrights and Deacon of the Masons on the second part, the dispute was finally settled by the effect which serving the Letters of Horning had on the decision of the Arbiters, which for all intents and purposes, became in a legal sense the decision of the Court.

If then the Deed of Submission, Decreet Arbitral and Letters of Horning are looked upon as constituting the Charter of Lodge Journeymen, then legally speaking the Charter comes from a Court process and the Incorporation of Masons and Wrights being the defendants in the case, as it were, they, as such, enabled the Lodge to have this Charter.

On the three initial statements with which this Chapter opens, it may be well to conclude the matter under the same three heads:—

First.—" That 1707 *was the first year of the Lodge's existence."* During that year or even earlier the Journeymen had begun operations outside of their membership of the Incorporation of Masons and Wrights.

Second.—" That Journeymen Masons Lodge sprang from the Lodge of Edinburgh (*Mary's Chapel*), *No.* 1."

Journeymen Masons sprang from the Incorporation of Masons and Wrights, of which the " Lodge of Mary's Chapel " was part and parcel. **Journeymen Masons and the Lodge of Mary's Chapel are therefore sister Lodges " sprung from the same stock."**

Whether No. 8 be a daughter or a sister, it matters little nowadays, as there is a strong tone of friendliness existent to-day between the successors of the one-time contestants. The bitterness and acrimony of the past is forgotten and the members of both Lodges meet together and dwell in unity. But it is wise and well to read and remember the moral—differences in the outside world should remain outside. Masonry is at root and base a question of character and intellect, not of position and pounds sterling.

Third.—" That the Court of Session established the Lodge on a permanent footing."

The Court of Session had no option but to legalise a law process but it cannot be said that " we derived our Charter from the Court of Session."

What can be said is that the Lords of Council and Session presented Journeymen with a purse in which to hold their moneys and thus sympathised with the objects of the brethren already established in fact and that through a process of law Lodge Journeymen was empowered to act as a recognised body and to give the " Mason word." It is from this process in law that No. 8 on the Roll of the Grand Lodge of Scotland to-day does not operate under any Charter granted by the Grand Lodge of Scotland. Her position to-day is unique in the world of Masonry. It is a rare, outstanding and peculiar distinction. Strangers from all parts crowd our courts to witness the material and personnel, the workers and workings of brethren who celebrate the Scottish rite without the usual Charter. Yet No. 8 is in no sense a law unto itself. Its existence is recognised by Grand Lodge : so also are the instruments of law under which it acts.

The first five Chapters of Brother William Hunter's History are now reproduced as they contain too much valuable research work to be lost sight of. There is also appended the Deed of Submission and Letters of Horning.

INCIDENTS IN THE HISTORY OF THE LODGE OF JOURNEYMEN MASONS, EDINBURGH.

(*Reprinted from Hunter's History*).

CHAPTER I.

THE LODGE OF EDINBURGH MARY'S CHAPEL NO. 1.

The Lodge of Journeymen Masons, Edinburgh, No. 8, is an offshoot from the Lodge of Edinburgh, Mary's Chapel, No. 1. It may therefore be proper first of all to give a few particulars regarding the parent Lodge. The Lodge of Edinburgh, it may be safely said, is the oldest Masons' Lodge in Scotland. According to a statement in the records of the Grand Lodge of Scotland, it was instituted in 1518—that is 366 years ago; but this statement, I suppose, has little better foundation than mere conjecture. In all likelihood it existed before that period, and it may perhaps not be going too far to say that its origin may date from the building of the Abbey of Holyrood, which was founded by David I. in 1128. It is a fact that old Mason Lodges exist in not a few towns in which remarkable ecclesiastical edifices were erected in remote times. In 1861, when a search was made in the charter chest of the Earls of Eglinton to obtain materials to draw up "A Memorial of the Family of Montgomery, Earls of Eglinton," a document was found regarding the Mason Craft in Scotland, which had all the appearance of being authentic, and which most likely had been obtained in consequence of the connection which the Montgomeries are known to have had with the Lodge of Kilwinning. It is dated 1599, and is signed by "William Schaw, Maister of Wark and Wardane of the Maisonis." One of the items of this document is as follows:—"It is thoct neidfull and expedient be my Lord Wardane Generall that Edinburgh salbe, in all tyme cuming as of befoir, the first and principal Luge in Scotland, and that Kilwynning be the second Luge, as of befoir is notourlie manifest in our awld antient writtis." From the statement here given, it is evident that Schaw considered that the Lodge of Edinburgh had existed long prior to the date above mentioned, viz., 1599.

The minutes still existing of ancient Mason Lodges are remarkably brief, and, in general, record little more than the merest business transactions. Very commonly the earliest minute books of such Lodges, amid the turmoils and commotions to which the country in former times was constantly subjected, have been lost beyond any chance of recovery. The early records of the Lodge Mary's Chapel have, like those of many other lodges, disappeared, and those preserved do not go farther back than the year 1599, when James VI. was king of Scotland. Its first minute is dated the last day of July of that year, and records a decision given regarding the employment of cowans—that is, persons who have not been initiated into the mysteries of masonry. It is as follows :—"The qlk day George Patoun Maissoun grenttit and confessit that he had offendit agane the dekin and mrs for placeing ane cowane to wirk at ane chymnay heid for tua dayis and ane half day, for the qlk offenss he submittit him self, in the dekin and mrs gude willis, for qt vnlaw thay pless to lay to his charge, and they having respect to the said Georges humill submissioun and of his estait, they remittit him the said offenss : Providing alwayis that gif ather he or ony vther brother, committ the lyke offenss heireafter, that the law sall stryke vpon thame indiscreta wtout exceptioun of personis."

In its early days the Lodge of Edinburgh had a connection of some sort with the Incorporation of Wrights and Masons, which was constituted by an act of the magistrates in 1475. The incorporation, when it was first formed, and for a long time afterwards, was most likely composed exclusively of the two crafts referred to, but in process of time other trades were admitted to its privileges. We therefore find that in 1703 by a decision of the Court of Session, the Bowmakers, Glaziers, Plumbers, and Upholsterers were added to the Masons, and the Wrights received an accession to their ranks of the Painters, Slaters, Sievewrights, and Coopers. The Incorporation, previous to the passing of the Scottish Municipal Reform Act, had a double representation at the Council Board of the city and was generally called the United Incorporation of Mary's Chapel from the circumstance of holding its meetings in a building in Niddry Wynd, which originally was a chapel dedicated to the Virgin Mary, and which was swept away when the South

Bridge was built in 1785. It afterwards fitted up a hall in Burnet's Close, High Street, in which it still holds its meetings and which is embellished by a picture executed in 1721 by one Chambers, a herald painter, containing a full-length portrait of a freeman of the different trades comprised in the Incorporation, all represented in the costume of the period and labouring at their respective employments in front of the palace of Holyrood. The Lodge took the same name as the Incorporation, held its meetings in the same place, had generally the same clerk to record its transactions, and the deacon of the masons was most frequently the master of the Lodge. What control the Incorporation had over the Lodge, or if it had any at all, I am not able to say, as I have not had a proper opportunity of examining the records of the Incorporation. It is evident, however, from several documents which I have perused, that the Lodge interfered to a large extent with the Mason craft and with matters which we would suppose were placed exclusively under the jurisdiction of the incorporated body of Wrights and Masons. Indeed, in reading over the records of the Lodge it is often difficult to say whether they refer to a separate society or to the Incorporation itself. I will give one or two instances of this interference, more particularly as they bear on the position and interests of the journeymen or fellows of craft—the class of operatives that instituted the society of whose history I propose to give a brief narrative.

On the 27th of December 1688, about the time when the Lodge "Canongate and Leith, Leith and Canongate, No. 5" was formed, there is a minute in the books of the Lodge of Edinburgh which, after giving the names of a number of persons who, without law, reason, or warrant had presumptuously taken the liberty to meet among themselves to erect a Lodge and to enter apprentices and pass fellow-crafts, goes on to state that the Lodge Mary's Chapel "therefore statutes and ordins that from hanceforth nather off the abuve parsones or thir adhiranse or that have bin antared or shall antar or pass amonge tham be admitted to work within our fridum as jurnimen, with sartificasione that if any master shall presum to imploie tham untal the deacon and mast part of the mastoris be satisfied tharwith, they shall be unlaiwed (or fined) in the sum off four punds beside what punishment the house shall be plest to inflect by anatour" and whereas it had several times occurred that "the jurnimen and utharis belonging to this loge contrair to the mason's law have mad thar application and complant to the sival magistrat for what shuld be rasting tham for redrass wharoff it is statuted and ordined that no jurniman within this privelige shall hirafter parsue a mastar befor onse he wat upon the Dikin and clear accomptes on with another, and the som ajusted be him and his mastaris, sall be satisfaction for both, and if any sall prosid in the contrair he shall be compted ane animie to this house, and debared from being imploied within our privilige." On the 27th December 1689, the deacon, masters, and fellow-crafts then assembled, having their attention directed to an Act which had been passed in 1661, providing that no master shall employ a person who has not been passed a fellow-craft in two years after the expiry of his apprenticeship, under a penalty of twenty shillings Scots each day he so employs him, declare that this is a reasonable Act and then the names of a number of journeymen are given who had not conformed to the law, and the deliberations of course terminate by an injunction being laid on all the masters of the Incorporation not to employ any such journeymen until they comply with this enactment. And under date the 27th December 1705, we find the following minute, viz. :—"Ye qlk day ye deacon of the massons and his breathering, taking to yr consideration, that yr are several masteris of this house that tolerate jurnimen to work up and down this citie, contrair to yr oath of admission, and particularly Deacon Nisbet, who tolerat Thomas Paterson, to kop chimney heads, and he only received from ye sd. Thomas forty pennies per day therefor to prevent the lyk in tyme coming, yt any master who shall tolerat any such jurniman, wt ye owner gree with ye master, ye master shall be obliged to pay to this house tow punds Scots toties quoties, and lykwayes that any such jurniman who shall come and desyer any master to tolerat ym as sd. is shall be discharged from working wn. this brough for three yearis yrafter, and yt. any jurniman who shall be found jobing to any person wn. this brough without ane master, we hereby ordain Oliver Morson, our officer, qrever he can apprehend any such person so jobing, to tak ym and convine ym befor the deacon to be punished according to yr fault, or the privilege of this brough." Such is a specimen of the mode in which the Lodge interfered with persons belonging to the building art within the city of Edinburgh, particularly with the journeymen and I will have more to adduce to the same effect when I come to give a narrative of the contendings of the Journeymen Society with the Parent Lodge.

The Lodge Mary's Chapel consisted of masters, fellow-crafts and apprentices, and its principal office-bearers were a deacon or preses, and a warden or treasurer. It had no R.W. Master and senior and junior wardens—in the capacity in which we now find them in all mason lodges—prior to 1737, that is the year after the formation of the Grand Lodge. At that time the warden was relieved from the duty of treasurer or box-master, as he was sometimes called, and a different person was elected to fill this office. A distinction was kept up between the masters and the individuals who held the rank of fellow-craft and apprentice, but nothing, so far as I have observed, is said about any ceremony being used at the advancement of a fellow-craft to a master mason, or about any fees being paid for giving such a degree. It seems, indeed, doubtful if the Lodge, from its commencement down to the formation of the Grand Lodge, practised anything more than the two degrees of apprentice and fellow-craft. The masters referred to in almost every one of the early minutes are therefore likely to have been merely masters in trade, and not masters in the sense in which they are now regarded in the Mason Lodges of this country. The journeymen evidently held a subordinate position in the Lodge, but this perhaps arose from their condition in life and not from belonging to a lower grade of speculative masonry. They received a certain amount of protection and also relief when in distress, and their wives and children had some privileges and claims to support, but they had little power, especially over the appropriation of the funds, and were generally forced to submit to such regulations as the masters thought fit to impose.

Previous to the secession of the fellow-crafts who formed the Journeymen Lodge, a person, on being entered in the Lodge of Edinburgh, paid twelve pounds Scots and on being advanced to the degree of fellow-craft, twenty-four pounds Scots. Most of the fellow-crafts took a mark, which is generally inserted in the books after their names, and which they no doubt engraved on their tools and carved on the stones which they prepared. For obtaining a mark they paid a sum of money, but I have not seen the amount stated. I am uncertain whether the members, prior to the secession of the Journeymen, paid any quarterly contributions, though this was evidently the practice after that event, as I find it expresssly stated in the minutes. The accounts of the warden were regularly examined every year, and a statement of the financial affairs of the Lodge engrossed in the minutes. Take the following as a specimen :—" Att Marie's Chappell ye 28th December 1696, ye qlk day Alexander Gowanlock, present deacone of ye Masones, and remanand breathering of ye masones, having considered William Millne, present warden, his accomptes of charge and discharge given in be him from ye 27th December 1695, to ye 27th December 1696—ye charges extindin to nyntye fyve pund seven shillings Scots, and ye discharges to ane hundred thretie eight pund nynteen shillings and eight pennies Scots, so yt appears yt ye discharge exceeds ye charge in ye sowme of fortie three pund twelve shillings and eight pennies, therefor will ye us, ye Deacons, masteres, and remanand breathering of ye sd. Incorporation, not only to have exonerated and discharged ye said William Millne of his intromission, from ye sd. 27th December 1695, to ye sd. 24th December 1696, but also oblidgees orselves to reimburss ye sd. William Millne of ye forsd. ballance, in witness yrof we have subd. thir presents, place, day, month, and year of God above mentioned."

The charge and discharge fluctuated very much. Thus in 1703, James Thomson being warden, they were both £72 ; in 1704, John Harroway being warden, the charge was £403, 16s. and the discharge £392, 12s. ; and in 1709, William Smith being warden, the amount of the charge and discharge is not stated, but the balance in the warden's hands is declared to be £115, 4s. 6d. and the unpaid bills to amount to £473, 13s. 4d., all of course Scots money.* The income depending largely on the entrance fees may account for the fluctuation in the amount, when one year is compared with another. The amount would be large when a number of persons were entered and passed during the year, and it would be small when the entrants were few, and most likely the expenditure was regulated by the income.

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* A pound Scots is 1s. 8d. sterling.

At one time the warden seems to have had a discretionary power over the distribution of the funds, but this power was sometimes abused. We have an instance of this in 1704. In the financial minute of that year, the following statement occurs :—" Lykwayes finds ye sd. James Harroway in four punds Scots for his extravagant spending, and it is hereby declared that it shall not be in the power of any warden in tyme coming to dispose upon any part of the common purse wt. consent of ye deacon and a quorum of his breathren."

The Lodge of Mary's Chapel, previous to the secession of the Journeymen, was, strictly speaking, what is called an Operative Lodge—that is, its members were composed almost wholly of operative masons. This might be inferred from its connection with the Incorporation of Masons, which, down to the year 1703, that is four years prior to the institution of the Journeymen Lodge, was no doubt almost exclusively a body of craftsmen belonging to the building art. But we have evidence of it on almost every page of the records of the Lodge. We find that the Lodge adopted and engrossed in its books the laws for the regulation of the craft, drawn up in 1598 by William Schaw, " His Majestie's Maister of Wark," and General Warden of the Masons of Scotland. These laws refer exclusively to the proceedings of the craft as an operative body ; such as the taking of work, the election of warden or overseer, the engagement of apprentices, the settlement of disputes, the working with cowans, and the prevention of accidents at the erection of buildings, and consequently they would be quite useless to a Lodge of merely speculative masons. Many of the regulations which the Lodge adopted for upwards of a century afterwards were connected with matters that could only affect men engaged in the labour of erecting buildings. Besides such evidences as these there is the conclusive fact that almost every entrant to the Lodge is styled an apprentice to some of the master builders, who, from time to time, flourished in the city of Edinburgh. Take, for example, the very first minute in the second volume of its records, bearing date the 27th December 1687—" Ye whilk day in presances of Robert Mylne, presant dickin of the Massons, and George Brown, Wardan, and remandar massones, there war antard James Hamilton prentes to Mr James Smith, and James Archibald Junior, prentes to Hew Lidale, and John Bard prentes to George Ranken, and James Douglas prentes to Robert Mylne "—all the masters being builders in the city of Edinburgh. But though the Lodge bore an operative character, it does not appear that all non-operatives were rigidly excluded from its membership.

We find that gentlemen occupying important positions in life and, of course, non-operatives were, during the seventeenth century, admitted at different times as members of the Edinburgh Lodge. I may refer for instance to John Boswell, Laird of Auchinleck, the progenitor of the famous James Boswell, the biographer of Dr. Samuel Johnson, who was admitted in 1600; Lord Alexander, Viscount Canada, his brother, Anthony Alexander, and Sir Alexander Strachan of Thornton, Kincardineshire, in 1634; David Ramsay, one of His Majesty's special servants, and Alexander Allardice, most likely of the family of Allardyce in Kincardineshire, in 1637; Alexander Hamilton, General of Artillery, in 1640; Dr. William Maxwell, His Majesty's Physician, in 1647; Sir Patrick Hume of Polwarth, in 1667; and William Murray, His Majesty's Justice-Depute, and Walter Pringle, Advocate, in 1670. One of the most remarkable, and certainly one of the most singular circumstances connected with the admission of non-operatives, was the initiation of the Hon. Robert Moray, Quarter-Master-General to the army of Scotland, on the 20th May 1641. This ceremony was performed at Newcastle by a number of the members of Mary's Chapel, who are said to have been lawfully convened for the purpose, and who formed part of the Scottish army stationed at that town.

After the Journeymen left the Lodge of Edinburgh, it gradually began more and more to lose its distinctive character as an operative lodge. The sons of toil—the handlers of the trowel and mallet—the men who reared the stately buildings which still compose the older parts of this city, threw in their lot with the Journeymen and preferred to meet in the hostelry of Alexander Brownlee or in the ward of the Royal Infirmary set apart for their use to assembling with the masters and non-operatives in Mary's Chapel. Accordingly, we find it stated that on the 5th of July 1710, that is, three years after the Journeymen set up an establishment of their own, Alexander Nisbet, surgeon-apothecary and deacon-convener of Edinburgh; Alexander M'Gill, architect there, and William Elphinston, wright, burgess in the said burgh, were entered apprentices and passed fellow-crafts. And when the celebrated Dr. John Theophilus Desaguliers who held the office of Grand Master Mason of England in 1719, visited Edinburgh in August 1721, he attended several meetings of the brethren of Mary's Chapel, called at his request, and through his influence, John Campbell, the Lord Provost; George Preston and Hugh Hawthorn, bailies; Archibald M'Aulay, late bailie; James Nimmo, treasurer; George Drummond, late treasurer; Robert Wightman, dean of guild; William Livingston, deacon convener of the trades; Sir Duncan Campbell of Lochnell, Bart., and others, all non-operatives, were admitted apprentices and passed fellow-crafts.

The Lodge was not, however, opened generally to all ranks and professions without a struggle. On the 27th December 1726, James Mack, who had formerly been warden of the Lodge, proposed that several respectable non-operatives of his acquaintance who were desirous to enter the Lodge and to give a guinea for the use of the poor, should be admitted, but this was negatived. Against this resolution James Mack protested, and he and Andrew Miller rose and left the Lodge. They, however, called a meeting on the 28th of January following without the knowledge or concurrence of William Smellie, the preses, who was opposed to their movement, and at this meeting a regular storm ensued, one party opposing and another approving of the project of Brother Mack. The result was that the opponents of the admission of the non-operatives were routed, and Mack and his friends remained masters of the field. They, therefore, entered and passed Thomas Gifford, smith; John Jack, slater; Walter Boswell, saddler; William Bruce, writer; John Scott, plumber; John Haig, wright, and John Skid, vintner, and received a guinea from each and at the same time they passed Alexander Brownlee, watchmaker, and John Watson, slater, who had been entered in another Lodge, and who gave a satisfactory proof of their masonic knowledge. On the 15th of July following another batch of non-operatives were entered and passed, and this practice went on till it reached a climax on St. John's Day, 1753, when James Reoch, writer, and, of course, a non-operative, was raised to the chair. Against this election, Brothers Jamieson, Milne, Charters, Mack, Burns, and John Mack protested for themselves and all who should adhere to them, as in their opinion the Lodge was constitutionally an Operative Lodge, and had always been represented by an operative brother, and therefore they held that it was a departure from its constitution to raise a non-operative—a mere honorary member, however worthy, to the important and exalted position of president. On this account they refused to concur in the election and left the meeting.

On the 17th of January, that is about three weeks after the event to which I have referred, the Lodge of Mary's Chapel received a visit from the Grand Master, Charles Hamilton Gordon, Esq., In the course of his address to the Lodge, the Grand Master said that he heartily approved of the choice which the members had made last St. John's Day so far as the personal merits of the brother elected to the chair were concerned, but as the Lodge was the most ancient on the roll of the Grand Lodge and appeared from its records to have been originally and constitutionally an Operative Lodge, strictly connected with the operative brethren of the craft, he was of opinion that it was most agreeable to the spirit and constitution of the Lodge, that it should be presided over and managed by operative brethren, and he hoped that strict attention would be paid to this matter at future elections. These statements of the Grand Master, we are told, were received " with the highest applause and approbation." Some attention was perhaps paid to his recommendation for a year or two afterwards, but it was gradually lost sight of and, in process of time, the Lodge of Edinburgh ceased altogether to be a society of operative masons. I have thought it proper to give these few particulars regarding the Lodge of Edinburgh because they are interesting and tend to throw some light on the management, character, and condition of that Lodge at the time the Journeymen thought fit to leave it and to set up for themselves.

Chapter II.

The Origin of the Lodge Journeymen.

After the references which I have made to Mary's Chapel, I now come to speak more particularly regarding the Lodge

Journeymen. And I may first of all state that the transactions of this Lodge are recorded in seven folio volumes. They embrace a very considerable number of interesting particulars, though in many points they are remarkably meagre and unsatisfactory; while not a few events in which the Journeymen are known to have taken a prominent part are passed over altogether. This is especially the case in regard to the early part of the Lodge's career. Nearly all its early records have been lost, and there is now too much reason to fear that they will never be recovered. It has no minutes in the original handwriting prior to the year 1740. The first minute-book that it now possesses was purchased in 1739, for we find in the entry of the sums disbursed that year, the following item, viz., "By Ditto paid for this book 16s.," and the next year we have this entry, "By consent of the whole company allowed opposite bill for transcribing and putting this book in the order it now is, 16s. 8d." The original minute-book, whatever it may have contained, has disappeared and all the record which the Lodge has of the first thirty-three years of its existence consists principally of occasional notices of the payment of subscriptions, of the election of office-bearers, and of several laws passed at different times for the government of the body. The first entry is a series of four acts passed in 1709, empowering the Master to give out first, a leet of three fellow-crafts, from whom his successor and secondly a leet of fourteen fellow-crafts from whom seven managers were to be elected, and providing that all members should pay 5s. of a donation, and 6d. per quarter, with the exception of the sons of members, who were to pay no donation. The next entry is dated 1710 and consists of the very judicious regulation that at all festive meetings each member should pay his own expenses and after that no entry occurs till 1723, at which time Andrew Brodie was Master, and it merely authorises this worshipful brother to subscribe several laws which had been previously enacted, but which had not received the signature of the Masters at the time.

Now, notwithstanding this poverty of record, we know that all the time a most keen, important, and deeply interesting struggle was going on between the Journeymen and the Masters of the Lodge of Mary's Chapel, and also with the members of the United Incorporation of Wrights and Masons, yet scarcely a word is recorded to show that the smallest movement of the kind was made, and we can only infer, from our own records, that the Journeymen Society existed at all during the years 1711-1712, and 1713, by the entry of the quarterly payments of 6d. For ten years, that is from 1713 to 1723, there appears to have been either no payments made or no record of them kept, so that during these years there is a complete blank in the records. Now, it certainly would have been most interesting had the brethren in 1740 when transcribing the fragments of laws and transactions, which they have handed down, at the same time drawn up and inserted an account of the designs and operations of the founders of the Society. This not being done, we must just content ourselves with such scanty information as we can pick up from other quarters.

One of the first things that claims attention is the exact year in which the Journeymen Society or Lodge took its rise. This is generally understood to be the year 1707. It is, however, apparently set down in the constitution of the Lodge, inserted at the beginning of our first minute-book as the year 1709. I say apparently because the figure 9 is not very distinctly written and after all may be, and in fact has generally been taken to be, a 7. The regular quarterly contributions commence in 1709 and the Grand Lodge has ascribed our establishment to the same period. Now it is a fact that there is no express statement in our early minutes, or in the books of Mary's Chapel, to show that our Lodge actually had its origin in 1707. We can only establish this by inference from other circumstances. In the first place, we have on the fifth page of our first minute-book the following statement :—" Here we Journeymen Masons in Edinburgh convened and agreed among ourselves on the 18th November 1708 in contributing and collecting a small penny for the use and behoof of our distressed poor who stand in need thereof." A penalty is attached to the non-payment of the sum which each brother subscribed, as is evident from the following words, viz. :—" and in breach or failzier hereof, twelve pounds Scots." This, we think, plainly shows that in 1708 the Journeymen Society had been formed and was intended to be permanent. Not a word is said that the contributions were merely to serve a temporary purpose, or that this was the first meeting that the Journeymen had held.

In 1708 the Journeymen presented a petition to the Parent Lodge craving for a redress of grievances, which proves at least that by that time they had held some separate meetings and had taken combined action. Then, in the oldest printed records of the Lodge that I have seen, extending more than one hundred years back, the date of the origin of the Lodge is stated to be 1707. The centenary of the Lodge was celebrated in 1807, thus showing that the brethren then living believed that the Lodge commenced its existence a hundred years previous. Besides these circumstances there is the traditionary statement, handed down from one generation to another, that the Journeymen Society was ushered into existence as a separate and distinct organisation in that memorable year in which the Union between Scotland and England was carried into effect. Taking all these items of proof together, I think there are good grounds for believing that the Journeymen Society had its origin in 1707.

So much for the year on which the Lodge Journeymen started on its career ; let us next attend to the cause which forced the Journeymen to secede from the parent institution. This also is not very fully and distinctly stated in any document that I have seen, but it is the general understanding borne out by repeated allusions in the old records that the main reason which influenced the Journeymen to take this step was that they had not a sufficient control over the funds of the Lodge and that an adequate amount of support was not given to their poor widows and orphans. Frequent statements are also made that they had other grievances, but I have not been able to find out exactly what they were. Being aware that the Journeymen had submitted a Memorial of their case to the Lords of Council and Session, I have made some research among the law papers in the Advocates' Library to ascertain if it has been preserved, but hitherto I have not been able to obtain any trace of this document. The exact year in which the Memorial was presented is not very evident, but it must have been in 1707 or 1708, if the statement in our printed records is correct that the litigation between the two parties lasted seven years, for we know that a decision was given in the beginning of 1715.

We may, I think, with some confidence say that the Journeymen held a meeting in 1707 to consider their grievances and that this meeting was afterwards regarded as the commencement of a separate society. The brethren who then met to talk over their wrongs and to concert measures for their removal, and who thus originated the Journeymen Lodge, did not, however, all at once break off their connection with the Lodge of Mary's Chapel. A portion of them at least took part in its proceedings for several years after the institution of a Journeymen Society. The cause of this most likely was, that they considered, being still members, they had an interest in the funds and hoped they would succeed in getting their complaints redressed. They no doubt constituted themselves into an organised body by electing a deacon or preses, a warden or box-master, and five or six managers. They do not seem, however, at first to have gone the length of initiating candidates into the mysteries of the craft, but to have contented themselves with meeting and subscribing small sums for the relief of their poor or the defence of their interests.

The number of disaffected brethren who took a decided stand out of doors against the proceedings of the Mother Lodge was considerable. The resolution passed by the Journeymen in 1708 to raise money for the poor was signed by forty-four brethren, no doubt all operative masons. The names of almost every one of them are to be found in the books of Mary's Chapel, for that Lodge, in conformity with the laws for the regulation of the craft laid down by William Schaw, was most careful in enrolling the names of all persons whom it either entered or passed.

On the 17th December 1708, the Journeymen presented a petition to the Parent Lodge complaining that they had not a sufficient inspection of the warden's accounts. No copy of this petition, so far as I know, has been preserved, but the object of it plainly was that the petitioners being dissatisfied with the disposal of the funds wished to obtain a more thorough control over their appropriation. The Masters, no doubt, seeing that the Journeymen had now taken a determined stand and made arrangements for maintaining a separate and independent institution intended to rival their own, received the petition with deference and agreed that six of the soberest and discreetest fellow-crafts should be annually appointed by the deacon, or master, to inspect and oversee the accounts of the warden. The deacon, therefore, at this meeting nominated and appointed William Brodie and Thomas Hamilton, who had been entered for the freedom, and John Webster, Robert Cumming, Andrew Williamson, and Michael Naysmith, to be inspectors and auditors for the ensuing year. This arrangement which was to be observed in all time coming was carried into effect for two or three years following, and the names of the Journeymen appointed to perform this work are recorded in the minutes of the Parent Lodge. It failed, however, to produce entire satisfaction. The agitation regarding the management of the funds was still kept up. At a meeting of the Parent Lodge on the 29th of August 1712 this matter was fully discussed, and it was resolved to appoint the deacon, James Watson, the warden, Henry Wilson, and the two fellow-crafts, Andrew Williamson and Michael Naysmith, to call together the poor widows belonging to the Society, to inquire into their several circumstances, and to bestow upon them such relief as they might think fit, or the necessities of the widows might require. In order to augment the funds of the Lodge so that this design might be more fully carried into effect it was, at the same time, statuted and ordained that no Master of the Incorporation should employ any Journeyman who had not been entered and passed in the Lodge until he paid 20s. Scots for every year he might work within the liberty of the city, and which sum the Masters were to detain from the first monthly wages of such Journeymen, and if they neglected to do this they were to be held bound to pay it themselves.

Thus stood matters in August 1712. Though harmony and peace appeared to be restored, it cannot be doubted that the Masters were by no means pleased with the separate organisation which the Journeymen had now set up, and the zealous watch which they still kept over the funds of the parent institution. Accordingly, on St. John's Day following, that is, only four months after the passing of the resolution about the relief of the poor widows, a motion was made and carried by a majority that the Act passed in 1708, appointing six fellow-crafts to inspect the warden's accounts should be rescinded. This, of course, produced a perfect storm in the Lodge. The Journeymen loudly and vehemently protested against the decision. The Masters were inexorable. They would submit no longer to be watched and controlled by their subordinates. The whole Journeymen present, with two exceptions, therefore rose in a body and, headed by James Watson, deacon of the Incorporation and preses of the Lodge, left the meeting. After the commotion occasioned by this movement had subsided, William Smellie rose and proposed that not one of the recusant Journeymen should be received back into the Society till such time as they had given full satisfaction for the contempt of which they had been guilty. This motion was carried without a dissentient voice. The next step which the Masters took at this meeting was to lay a strict prohibition on the apprentices not to assist the Journeymen in entering apprentices, with assurance if they did so that they would be disowned by the Lodge in all time to come.

On the 9th of February following, the Masters of Mary's Chapel, along with the two Journeymen who had not seceded with their brethren, viz., James Mack, freeman mason in Portsburgh, and Alexander Baxter, freeman mason in Canongate, met and chose David Thomson, late deacon of the Incorporation of Masons to be their preses, in room of James Watson, who, they had been informed had, in conjunction with the Journeymen, both entered apprentices and passed fellow-crafts in a public change-house. I am strongly inclined to believe that deacon Watson was one of the first Masters of the Journeymen Lodge. As I have already said, the Lodge has no minutes from 1710 to 1723, and consequently his name does not appear in its records, but when the preses of the Lodge of Edinburgh and the deacon of the Incorporation of Masons seceded with the Journeymen, it is natural to suppose that he presided at the meetings in the public ale-house, so vehemently denounced by the Parent Lodge.

Chapter III.

The Contention and Lawsuit Between the Lodge of Edinburgh and the Lodge Journeymen.

In order to crush the new Society, the parent Lodge passed a series of very stringent laws and prohibitions. On the 21st of December 1713, William Smellie, deacon of the masons, being preses, and Henry Wilson, warden, the members statuted and ordained that since the Journeymen who had deserted their Society had presumed at their own hand to enter apprentices and pass fellow-crafts in a public change-house without their concurrence, and in manifest contempt of their jurisdiction and authority, no apprentices or fellow-crafts so entered and passed, or who shall afterwards be so entered or passed, should be employed by any master mason, either within or without the city until they presented a supplication to the Mother Lodge, and made full satisfaction for their contempt, under the penalty of £12 Scots, to be paid by the Master who employed them, as often as he contravened this act. Having thus cut off the entrants with the Journeymen from employment, they advanced another step on the St. John's Day following. On that day they enacted that no person who has any title to the freedom of Mary's Chapel—as freemen's sons, sons-in-law, or apprentices for the freedom—who has either been entered an apprentice or passed a fellow-craft with James Watson and the Journeymen combined with him, or who has attended any of their meetings, shall be admitted to the freedom of Mary's Chapel till such time as he shall apply to the deacon, warden, and brethren of the Lodge, give satisfaction for his contempt, and pay a fine to the warden of £24 Scots. And in order to make their meshes round the Journeymen still more complete, they passed an act on the 22nd December 1714, which prohibited the Journeymen from registering any separate Society, setting up an independent Lodge in the city, assuming the office of deacon or warden, entering apprentices, or passing fellow-crafts, under a penalty if they did so, of being discharged from work within the city, and privileges, and imposing a fine of 20s. Scots on every member of Mary's Chapel as often as he employed any such Journeymen.

On St. John's Day following, in order still further to crush the movements of the Journeymen, they revived two prohibitory enactments—the one, passed on the 27th December 1693, that ordained that all entered apprentices should pay to the warden 12s. Scots yearly after they had been entered two years; and the other, passed on the 27th December 1679, that inflicted on John Fulton, a freeman mason of Edinburgh, who had without authority presumed to make masons in the Sheriffdom of Ayr, the following penalty, viz., that he was to receive no benefit from the Lodge, that no brother was to converse with him, that his servants were discharged from working in his employment, and that he himself was to pay a fine of £40 Scots. "And, therefor, they unanimously statut and ordain that whatever member of this Societie shall be found guilty and convict of such practises shall undergoe the same punishment."

Here, then, we have several edicts of a most rigorous character fulminated against the Journeymen from the Chapel of the Virgin in Niddry's Wynd; and from the potency of the fulminators, we would naturally suppose that they would be more than sufficient to annihilate the infant society; but they had no such effect. The Journeymen were not so easily disheartened or overcome. They manfully braved the fury of the Mother Lodge, backed as it was by the whole strength of the Incorporation, and determinedly refused either to surrender their arms or break up their organization. They still pursued their course, making masons, receiving dues, and contributing to the support of their needy and distressed poor. In dealing with them, sharper measures were therefore thought necessary. The dignitaries of the Lodge and the Incorporation of Wrights and Masons were incensed at the daring and determination of the humble fellow-crafts, and, therefore, resolved to have recourse to the arm of the civil magistrate to assist them in the contest on which they had entered. On a trifling pretence, to which I will afterwards allude, a warrant was obtained by which the books and papers of the Journeymen were carried off and two of their leaders, viz., William Brodie and Robert Winram, were apprehended and placed in confinement in the city guard-house.

These two Journeymen, I may state, were entered apprentices in Mary's Chapel on St. John's Day 1694. At that period they were apprentices to the Mason Trade, Robert Winram being bound to William Milne, and William Brodie to James Hamilton. They were passed fellow-crafts on St. John's Day 1700, most likely on the completion of their apprenticeship. At the time of their imprisonment they were burgesses and freemen of the city, and very probably held the office of master and warden in the newly formed Lodge. It is not to be supposed that they continued long under the durance of the town guard.

Their relatives, or their masonic brethren, would lose no time in taking steps to free them from the clutches of these veteran guardians of the city, of whom the poet Fergusson declared that there were " nae sic savages elsewhere allowed to wear cockad." The Journeymen could not sit still on this forcible encroachment on what they must have regarded to be their rights and liberties. They plainly saw that they were driven to the necessity of either abandoning their society and succumbing to the masters or bringing the differences between them and the Incorporation to a settlement by an appeal to the legal tribunals of the country. They resolved to adopt the latter course, and a subscription was entered into with the view of raising funds to carry on the process, and as the contest had its origin and design principally in regard to the support of the poor, it was styled a " fund for the defence at law of our poor." An action for wrongous imprisonment and the unlawful abstraction of the books of the Lodge was immediately raised before the Lords of Council and Session, against James Brownhill, deacon of the Wrights, and William Smellie, deacon of the Masons, and president of the Parent Lodge, and damages laid to a considerable amount. Their Lordships, perhaps, found some difficulty in dealing with the case themselves and therefore they proposed that it should be decided by arbitration. To this proposal both parties agreed. The two Journeymen, on their part, chose as judge arbiter and amicable compositors, Robert Inglis, late deacon of the goldsmiths, and the two deacons chose Alexander Nisbet, deacon of the surgeons, as judge arbiter for themselves and the Incorporation which they represented. In case of any difference arising between the two arbiters, it was mutually agreed that John Dunbar, deacon of the glovers and convener of the incorporated crafts, should be appointed oversman. The arbiters were entrusted with the task of investigating and deciding on the whole case, not only of wrongous imprisonment and the forcible seizure of the books, but of " any other clag, claim, or righteous demand wherewith the one party can charge upon the other," and for this purpose they had power to appoint a clerk, to take oaths and to summon witnesses, to depone upon, and prove the whole points of the process, claims, defences, objections, and answers made by either party. The individuals immediately interested in the case, bound themselves to attend all the diets or meetings of the arbitrators and also bound both themselves and their heirs and executors " to stand to, and abyde at, and fulfil, whatever the said judge arbitrators, or oversman, in case of variance shall find, declair, or decerne " under a penalty of £100 Scots, which the party that failed should be compelled to pay to the party that observed, or was willing to observe, the terms of the decision " by and attour performance."

Chapter IV.

The Decreet Arbitral.

The arbiters, after holding several meetings, examining a number of individuals and giving the whole case a full and serious consideration, issued their Decreet Arbitral on the 8th of January 1715. In the first place, they decided that the deacons acted justly in committing the two Journeymen to custody in the town guard-house until such time as they were tried by the magistrates for the insolent and rude language which they had employed in speaking to the two deacons, and the contempt which they had thereby displayed towards these dignitaries. We are rather startled at such an outset as this, and apt to conclude that the arbiters are going to give a very harsh and unfair decision against the Journeymen. The language used must surely have been of a very strong kind to warrant so severe a judgment, that the persons who uttered it deserved to be kept in confinement till they were arraigned before the magistrates. Our curiosity is excited to know what the reprehensible words really were. Did they consist of blasphemy, defamation of character, or threats of violence? So far as I know, no record exists to solve such queries, and the likelihood is, that we will remain for ever in the dark as to their real import; but I have a latent impression that the opinion of the arbiters in this respect was much too severe. The fact is, that they appear to be of that opinion themselves; for in the very next breath they in a manner contradict what they had advanced. They go on to say that the two Journeymen were put under greater restraint than their crime deserved and, therefore, to quote their own words " we unanimously decern and ordain the said deacons, James Brownhill and William Smellie, to refund, content, and pay to the said Robert Winram and William Brodie, the sum of a hundred punds Scots in full compensation and satisfaction to them of the whole damages, cost, skaith, and expenses, paid out and sustained by the said Journeymen through their commitment, and the process of wrongous imprisonment, raised and pursued by them thereupon, and to deliver up to the said Journeymen their books now in custody of the said deacons."

In the second place, the arbiters take a step which we think must have been highly repugnant and injurious to the Journeymen. The Journeymen had paid sums of money for being entered and passed as Masons, and it may be that they had also paid quarterly or other contributions into the Parent Lodge; and, therefore, they no doubt considered that they had a right to participate in its funds, as well as to have a voice in their appropriation, but the arbiters declare that they unanimously absolve and assoilzie the deacons and whole freemen masters of the Incorporation of Masons from all counting and reckoning to the Journeymen for the money received by the Incorporation, for giving the Mason's word either to freemen or journeymen, as well before the date of the decreet arbitral as in all time to come. By this decision the claims of the Journeymen were cut off at a single blow. The object for which they had been contending for years was withdrawn from their grasp, and their hopes of being able to exercise a control over the funds of the Incorporation or Parent Lodge were blasted for ever. As a compensation for so serious a loss and disappointment, the arbiters offer them a solatium sufficient, as they thought, to meet their requirements. They decide that the Journeymen should have full power to maintain the society which they had set up. For this purpose they "decern and ordain Deacons Smellie and Brownhill to procure from the Incorporation of Freemen Masons an act and allowance to be recorded in their books in favour of the Journeymen Masons, allowing them to meet together by themselves as a society for giving the Mason's word, and to receive dues therefor, and such other voluntary contributions and donations as shall happen to be given in by any person to their common stock and purse." This boon was to be clogged by a number of restrictions, evidently imposed out of deference to the claims and privileges exercised by the Incorporation.

In the first place, the Journeymen were not to make any laws that were intended to regulate wages or fees, or that would be prejudicial to the lieges in general, or to the rights and privileges of the good town of Edinburgh, or the Incorporation of Freemen Masons, but their whole actings, writings, and meetings were to be confined to the collecting and distributing of their funds obtained from voluntary offerings or from giving the Mason's word. It is evident from this restriction that the Masters were apprehensive that the Journeymen would take advantage of their masonic meetings to form a combination for regulating the rate of wages, to get up, in fact, a trades' union to coerce their employers into such measures as they might think fit to adopt. I am not aware that the Journeymen at the time resorted to any step of this kind, although a discussion on the subject of wages could scarcely be considered a thing altogether foreign to an Operative Lodge, as the Lodge Journeymen was to a very recent period. In ancient Lodges, which were almost wholly composed of operative masons, the matter of wages would necessarily be often brought under consideration. Wages were a thing of vital importance to the well-being of the craft, as the workmen, without obtaining a proper remuneration for their labour, could not continue to exist. In the old charges frequent allusions are made to the subject of wages. We find it stated that " the master is not to give more wages to any brother or apprentice than he may really deserve," that " both the masters and the masons receiving their wages justly shall be faithful to the Lord, and honestly finish their work, whether task or journey," and that " all masons employed shall meekly receive their wages without murmuring or mutiny." These are judicious recommendations. They are well calculated to preserve peace and harmony among the brethren, but they do not preclude the idea of friendly negotiation between the employers and the employed as to the rate of wages. The rate was no doubt fixed by mutual agreement, and when this was done, the workmen were properly enjoined to receive the sum agreed on without disputation or complaint. The duty of paying the wages devolved on the warden, and the master, before he closed the Lodge, publicly inquired at this official if all the wages were paid, with the view, no doubt, of ascertaining that every one had received his just due and went away satisfied.

It appears that the Incorporation of Mary's Chapel exercised the power of fixing the rate of wages. In 1691 it enacted " that no mason hereafter take it upon him to work on days' wages under 18s. Scots by day in summer and 16s. Scots by day in winter." This being the case, the arbiters in the contentions between the two Lodges would be of opinion that it would be an improper step for the Journeymen themselves to decide on the amount of wages that ought to regulate the trade.

In the second place, it was laid down that all the money received by the Journeymen, either by voluntary donation or for giving the Mason's word, was to be put into a common purse and to be employed in no other way than in relieving the poor and burying the dead. It cannot be questioned that these were very proper objects on which to expend the funds, but we consider that to limit the expenditure merely to them was to confine the operations of the Journeymen to a somewhat narrow sphere. The design of the arbiters evidently was to make the new association of Journeymen as closely a benefit society as possible, but according to the notions now generally entertained regarding a Mason's Lodge, it is held that the funds may also be legitimately expended in entertaining strangers, in renting premises, in purchasing masonic clothing, in maintaining the dignity and efficiency of the central authority or Grand Lodge, in paying the expenses of brethren when employed in representing the Lodge at masonic festivals and other ceremonials, etc. It must be admitted, however, that these were not of so much consequence at the time the decree was delivered. The number of Lodges being few, public demonstrations of the craft seldom took place, and the present Grand Lodge had not been formed. It is plain that the arbiters were specially bent in doing what they could to prevent the Journeymen from forming any combination to thwart and overawe the Incorporation, and this is still more evident from what follows.

In the third place, the Journeymen were to keep a book in which all the sums of money received and expended in the manner already stated should be entered, and also the names of the persons on whom any money was bestowed. The design of this evidently was to afford an opportunity to the Masters to ascertain in what way the Journeymen spent their money, in order to check them should they apply the funds to any other object than those specified in the decreet.

In the fourth place, it was decided that the Journeymen should keep a box with two locks in which their money and books were to be deposited, and that one key was to be kept by a member of the new Lodge and the other by a freemen mason of Mary's Chapel, who was to be elected annually by the Incorporation out of a leet of three given in by the Journeymen. This was to make the funds of the Journeymen doubly secure. They were never to be taken out of the box without permission from the representative of the Incorporation, and therefore, they could not be employed in carrying out any secret object which the Journeymen might wish to prosecute.

In the fifth place, it was enacted that the freeman-keeper of the key should attend all meetings of the Journeymen. He was to have no vote, but was merely to see that the money was properly expended and the rules observed. Should he absent himself, when required to attend, a fine of £10 Scots was to be imposed on the Incorporation, and put into the common purse of the Journeymen. It is evident from this that the proceedings of the Journeymen were to be thoroughly watched. A spy was to be present at all their meetings and everything that they said or did was to be reported to the Incorporation. But to make the Incorporation still more fully cognisant of their affairs it was enacted, in the sixth place, that the Journeymen were to produce their books for the inspection of the members of the Incorporation every half-year, under a penalty of £10 Scots.

In the seventh place, it was enjoined that for transacting the business of the new society, five Journeymen should form a quorum of which the purse-keeper or treasurer was always to be one. And last of all, it was laid down that a penalty of £100 Scots was to be imposed on the party who failed to observe the terms of the decreet arbitral, by and attour performance, and also that the decreet was to be registered in the book of Council and Session, or others competent, and accordingly it was registered in the books of the Borough Court on the 17th of January 1715 in presence of John Duncan, one of the bailies.

Such then, is a brief outline of a document which ever since it was issued has been regarded as the Charter of the Journeymen Lodge. It contains several provisions to which we would now be disposed to take exception, but we must remember that the state of matters in Edinburgh in 1715 was very different from what it is now. At that period the close system of Trade Guilds existed in all its vigour and exclusiveness. Every trade was hedged round by special privileges on which it would allow no party to encroach. It was evidently to guard the privileges of the Incorporation of Masons that so much power was conferred by the arbiters on that Incorporation to watch over, and virtually to control, the proceedings of the Journeymen. It is far from unlikely that a settlement of the dispute was found to be unattainable on any other terms. The Incorporation would come forth with its charters, its laws, and established customs, and maintain that it would allow nothing to be done that would infringe the rights which it had received from James II. or which it had established by long-continued usage. The arbiters would therefore find themselves shut up to the necessity of cutting off the claims of the Journeymen to the funds of the Incorporation, and allowing that body to exercise a strict surveillance over the funds and the doings of the new Society. On the other hand, they established two important points in favour of the Journeymen. They decided, in the first place, that the Incorporation was wrong in putting two of the Journeymen into confinement and carrying away their books, and for these acts was bound to compensate the Journeymen by the payment of a considerable fine; and, in the second place, they declared that the Journeymen had a right to meet by themselves and to form an association for giving the Mason's word and collecting fees, and they enjoined the Incorporation to grant them an act and allowance to this effect.

Chapter V.

The Journeymen Serve a Charge of Horning on the Lodge of Edinburgh.

For the sake of securing the two points mentioned, the Journeymen were disposed to swallow the objectionable parts of the decreet and to give full effect to its requirements. The case was different with the members of the Incorporation. The deacons were called on several times to pay the fine of £100 Scots, to deliver up the books, to grant the act and allowance, and to appoint a person to keep one of the keys of the cash-box, and attend the meetings of the Journeymen, but all these they refused to do unless they were compelled. This was certainly very improper conduct on their part because they had adhibited their names to a solemn deed binding themselves, and the whole members whom they represented, to adhere to whatever decision the arbiters might give forth. The consequence was, that Robert Winram and William Brodie, on the 15th and 17th of April 1715, taking with them Henry Graeme, a notary public, and several witnesses, went to the residences of the two deacons, and there, having obtained an interview with them, charged them to implement the above-mentioned conditions. The deacons returned for answer that they would obtemper the decreet when and in what manner they thought fit. The two journeymen thereupon protested and took instruments in the notary's hand that the deacons had refused to give effect to the decreet, and therefore were liable to pay the penalty of £100 Scots.

The Journeymen having resolved to pursue this matter with vigour, Andrew Graeme was instructed to draw out a charge of horning. The man of law, of course, was nothing loathe and lost no time in preparing the document. Due time was, however, given to the recusants to recede from their refractory position ; but as they showed no symptom of yielding, the charge was served on them on the 16th of July by James Cleland, messenger-at-arms. A copy of the charge was, a few years ago, accidentally discovered among some waste paper by the late David Laing of the Signet Library and was presented by him to Br. Andrew Kerr, who properly deposited it in the charter box of the Journeymen Lodge. It is a long document, written on one side of a piece of paper that measures four feet in length. It repeats the whole of the decreet arbitral and details the steps taken by the Journeymen to cause the deacons to fulfil their part of the arrangements as decided on by the arbiters.

A charge of horning, as is well known, is drawn out in name of the sovereign and therefore the messenger is charged as follows :—" Our will therefore is, and we charge you strictly and command, that, incontinent these our letters seen ye pass and in our name and authority command and charge the said deacons, James Brownhill and William Smellie, personally, or at their dwelling-places, to make payment to the complainers of the sum of £100 Scots, to deliver up their books, and to procure an act and allowance, etc." "All this is to be done within six days after they be charged by you under the pain of rebellion and putting them to the horn; wherein, if they failzie (the said six days being passed), that incontinent thereafter ye denounce them our rebels, and put them thereto, and ordain their hail moveable goods and gear to be escheat and inbrought to our use, for their contempt and disobedience, and immediately after your said denunciation, that ye use the hail remanent order against them prescribed by our Act of Parliament thereanent; and sicklyke that in our name and authority for said offence, arriest, appryse, compel, poynd, and distrenzie all and sundrie cornes, cattle, horses, nolt, sheep, insight plenishing, debts, somes of money, maills, fermes, profits, and dutys of land, and all other moveable goods and gear whatsoever pertaining and belonging to the said James Brownhill and William Smellie, wheresoever, and in whose hands soever the samen may or can be apprehended, to the avail and quantity of the sum of money above written."

After this formidable charge was served, matters began to wear rather a serious aspect. In the course of six days the effects of the two deacons were liable to be seized and disposed of to the amount of £100 Scots, with expenses. A meeting of the Parent Lodge was summoned on the 27th July, that is, eleven days after the charge was served. Ten members were present. The deacon gave a statement of the case as it then stood and asked what was to be done. The unanimous opinion was that the charge should not be complied with, but that application should be made for a suspension, and the deacons supported in their resistance. As no statement is made in justification of this step, we are now apt to think that it was most factious and unfair. It was a violation of a solemn engagement. The deacons had, before competent witnesses, subscribed a deed of submission to arbiters, in part selected by themselves, and approved of and authorised by the Court of Session. They advanced no allegation that the arbiters had acted in any way unfairly, and yet we find that time after time they refused to implement the decision which the arbiters had given, and that they now resolved to take measures, if possible, to set it entirely aside.

It is very doubtful if the points at issue were ever properly adjusted or the penalties paid. One thing is very evident, that the Lodge and Incorporation of Mary's Chapel did not succeed in crushing the Journeymen. The members of the new Lodge still kept banded together, they still held their meetings, they still initiated members, and levied dues ; and they succeeded in giving such a showing of their case as secured the sympathy and approbation of the Lords of Council and Session, otherwise it is not very likely that their Lordships would have presented them with a purse* in which to hold their money—certainly a most emphatic indication that they approved of their designs and proceedings, and wished them to exist and prosper as a constituted fraternity. It is far from unlikely that a sort of compromise was in the end agreed to between the two contending parties. It is certain that the Parent Lodge ere long abated much of its rigour against the Journeymen, and in fact admitted them again to their former privileges. This is established by the following minute in the records of the Lodge of Mary's Chapel, dated the 17th day of December 1718. In reference to this matter, it says, " the same day the Societie by plurality of voices rescinded the act formerly made by them secluding the entered journeymen masons from their Societie, and readmitted them thereto on certain conditions mentioned in a paper or parchment signed and approved of by both masters and journeymen, who also unanimously made choiss of the following journeymen, who are authorised to meet with the deacon, warden, and masters, and joyntly with them to oversee the affairs of the Societie, viz., William Brodie, Michael Naysmith, Geo. Johnston, and William Fulton, who being present, accepted of their offices, gave yr oaths to be faithful yrin, and were authorised accordingly." The same day, the Society " also unanimously approved of James Cumming, Patrick Mitchell, Matthew Moffat, Peter Stewart, and David Lesly, journeymen, who had all been received and admitted fellow-crafts by the Society of Journeymen since they left the deacons, wardens, and masters, and authorised them to be members of the Societie equally with the other journeymen."

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* This purse is still preserved in the hall of the Lodge.

On St. John's Day of the year following, that is, in 1719, James Watson, who had left the Lodge of Mary's Chapel along with the journeymen in 1712, was once more elected to the office of deacon of the Incorporation and preses of the Lodge; and at the same time four journeymen out of a leet of ten given in by the Journeymen Society, were chosen as joint managers of the affairs of the Parent Lodge; and that same day it was statuted and ordained "for the benefit and advantage of the Societie, that such journeymen masons that hereafter shall be allowed to work within the city and privileges thereof, who is not entered fellow-craft in this house shall pay 12 shillings Scots money quarterly to this society, otherwise, not to be employed by the masters thereof, nor allowed to work therein." It is evident from this that the Parent Lodge was determined, if possible, to uphold her supremacy. This enactment seems calculated to affect the new Society by making every one that entered it pay a quarterly contribution to the Parent Lodge, in the same way as a freeholder would exact feu-duty from a vassal. Whether any member of the Journeymen Lodge complied with it or not, I have not been able to ascertain. It is certain that some unentered journeymen paid the 12s. but they, of course, did not belong to the Journeymen Society. It is very likely that the law only virtually affected journeymen working in Edinburgh who were not Freemasons at all, although from the terms of it we might conclude that it struck at all who were not entered and passed in Mary's Chapel.

The minutes of our own Lodge leave us in no doubt that the members of Mary's Chapel never fully complied with the terms of the decreet. It is there stated that though the freemen of that Lodge had often been called on under form of instrument to implement the terms of the decreet, yet none of them appeared to see the oversman, warden, and cashier of the Journeymen, chosen or to receive and keep a key of their box. The Journeymen in the main were most likely very well pleased that the system of surveillance laid down by the arbiters was not pursued. They were thus left to manage their affairs without let or hindrance, but for some years they had doubts whether, in consequence of the terms of the decreet not being observed by

Mary's Chapel, they were a legally constituted body, and could prosecute before a court of law any person that might be in their debt. However, they plucked up courage on St. John's Day 1726 and resolved that one key should be delivered to Thomas Brownlee, their deacon, and the other to Andrew Brodie, their warden, with instructions to the latter " to uplift and receive for the use of the society all such sums of money which are due and indebted to them or their former boxmasters, or predecessors in office anyways, for the use and behoof of the said society, or poor thereof, by any person or persons, by bonds, bills, quarter accompts, or any cause or account whatsoever, and if need be, to pursue therefor, as accords with the law decreets for the same."

The contentions and prohibitions detailed in the preceding chapters may seem inconsistent in a body of men who plume themselves on the cultivation of brotherly love and harmony. Few instances, however, could be cited of a quarrel in a masonic body being carried to such a length as that between the Journeymen and Mary's Chapel. That quarrel most likely would never have taken place at all, had the Lodge of Edinburgh not occupied a very anomalous position. It was bound up with the Incorporation of Masons and this led it to enact laws, to issue prohibitions, and exercise a control over the building craft in Edinburgh, which it would never have done had it been merely a Lodge of free and accepted Masons. At this distant period and with the scanty information which we possess, it is not easy to say which party was most to blame for the contest which ensued. The Masters of Mary's Chapel certainly appear to have exercised a rather arbitrary and exclusive authority over the Journeymen, no doubt considering them subordinates in a social and professional capacity—the present idea of equality through Masonry not being then so fully recognised. However grievous that contest may have been while it continued, it is gratifying to know that in the course of a few years after the litigation had terminated, an amicable understanding was established between the two parties. The Journeymen occasionally celebrated their festivals in one of the apartments of Mary's Chapel, Niddry's Wynd; while on one occasion at least the Lodge of Edinburgh held a meeting in the hall of the Journeymen in Hodge's Court, Blackfriars' Wynd. For one hundred and fifty years deputations have been exchanged, mutual assistance rendered, and the most fraternal intercourse carried on by the two Lodges.

The following is a **copy** of the **Extract Deed of Submission with Decreet Arbitral** :—

Att Edinburgh, the Seventeenth day of January jm. vijc. and fifteen years, in presence of John Duncan, Baillie,compeared Mr Samuell Gray, as pro'r. for Robert Winram, William Brodie, James Brownhill, and William Smellie, after designed, and gave in the submission and decreet arbitrall underwritten desireing the same to be insert and registrate in the Burrow Court Books of Edinburgh, conforme to the clause of registration underwritten, which desire the said Baillie found reasonable, and therefore ordained the same to be done, quhairof the tenor follows :—Att Edinburgh, the Twenty-ninth day of November Seventeen Hundred and Fourteen years, the parties underwritten, they are to say, Robert Winram and William Brodie, both Journeymen Masons, burgesses of the said Burgh, on the one part, and James Brownhilll, present Deacon of the Wrights, and William Smellie, present Deacon of the Massons of Edinburgh for themselves, and in name and behalf, and as taking burden on them for the haill Brethren of their rexive Incorporations, on the other part, have submitted and referred and hereby submitts and referrs to Robert Inglis, late Deacon of the Goldsmiths of Edinburgh, as judge arbitrator and amicable compositor chosen for the parts of the saids Robert Winram and William Brodie, and to Alexander Nisbet, late Deacon of the Incorporation of the Surgeons of the said Burgh, as judge arbitrator and amicable compositor chosen for the parts of the saids James Brownhill and William Smellie, and in case of variance betwixt the said arbirtators, to John Dunbar, present Deacon of the Glovers of Edinburgh and Conveener of the said Burgh, as oversman, to cognosce, determine, and deside anent the affair of wrongouse imprisonment pursued be the saids Robert Winram and William Brodie, before the Lords of Council and Session, against the saids James Brownhill and William Smellie, as the samen lyes at present in dependance before the saids Lords, conforme to a speciall claime to be given in be them thereanent, against the saids Deacons, which is holden as herein repeated *brevitatis causa*, or anent any other clagg, claime, or righteouse demand wherewith either partie can charge on another any manner of way, conforme to mutual claims to be given in be them thereanent, which are holden as herein repeated for brevities sake: With full power to the said judges, arbitrators, and oversman, in case of variance, to nominate and appoint their own clerk, and to take oath of party upon the saids mutuall claims, and objections made against the same, as they shall think fitt, and if need bees, to ishew furth precepts for summonding of the witnesses to depone upon and proveing the haill points of the said processes and claims, defences, objections, and answers made be other party thereto, and for proveing the reasons contained therein, as they shall find cause, with power to them to apply to the Lords of Councill and Session, by bill or otherwayes, for their authoritie adhibite, for compelling the saide witnesses, by a first or second diligence, to compeare before the saids arbitrators, in case they doe not obtemper and obey without it: Likeas the saids judges, arbitrators, and oversman, in case of variance, have accepted, and hereby accept in and upon them the foresaid submission, and promisses to give furth and pronounce their finall sentance and decreet arbitrall thereintill, and insert the same in the blank on the back hereof, betwixt and the Tenth day of January nixt to come, Seventeen Hundred and Fifteen years, without any further prorogation; and for that effect, appoints the first meeting of all the saids parties to attend them at the house of on the day of nixt to come to give in their claims *hinc inde* against others, with their instructions for verifying thereof, and to produce all writts and papers either partie has against others, that the saids arbirtators may consider the same, and the haill forsaids persons, submitters, binds and obleiges them to attend the saids Judges, at such other times and dyets as they shall appoint, untill they pronounce their said decreet arbitrall: And all the saids parties binds and obleiges them *hinc inde* to others their heirs and executors, to stand to, abyde at, and fullfill whatever the saids judges, arbitrators, or oversman, in case of variance, shall find, declare, or decerne in the premisses to be done, fulfilled, and performed be either party to others: And that they shall doe the same without any contradiction or againe calling whatsomever, under the penalty of Ane Hundered

Pound Scotts money, which the party faillzier obleiges them to pay to the party observer or willing to observe, by and attour performance: And it is hereby declared that in case the saids arbitrators or oversman, in case of variance, doe not pronounce decreet in the premisses betwixt and the day above prefixed and appointed for that effect, that then, and in that case, this present submission is to be void and null as if never been granted: But prejudice to either parties' rights and interests, all processes and complaints, and both the saids parties consent to the registration hereof and decreet arbitrall to follow hereupon in the Books of Councill and Session, or others competent to have the strength of a decreet interponed thereto that horning on six dayes and others needfull pass hereon, and on the said decreet arbitrall: and constituts Mr Samuell Gray, their pro'rs.—In witness whereof (writen be George Dennistoun, writer in Edinburgh), both the saids parties and also the saids arbitrators and oversman, in tocken of their acceptation hereof, have subscrived these presents, and the said parties have subscrived the blank on the back hereof, place, day, month, and year foresaid, before these witnesses—Robert Alison, writer in Edinburgh, and the said George Dennistoun, writer hereof, and Robert Cunninghame, servitor to Adam Blackadater, Merchtt. in Edinburgh. (Signed Robert Winram, William Brodie, JA. Brounhill, William Smellie, Robert Inglis, accepts; Alexr. Nisbet, accepts. Ro. Alison, witnes; Geo. Dennistoun, witnes; Ro. Cunninghame, witnes. Follows decreet arbitrall: We, Robert Inglis and Mr Alexander Nisbet, judges, arbitrators, and John Dunbar, oversman, within elected and designed, haveing jointly considered the submission within writen, made to us by the partys within designed, and carefully perused the complaints, claims, and demands made and given in to us by the severall parties, with their answers and defences *hinc inde*, and haveing also fully examined and heard both parties upon their rexive complaints, claims, and demands, and deliberately considered and weighed the reasons and alleadgeances of each partie, and being well and ripely advised in the whole, haveing God and a good conscience before our eyes, doe unanimously and in one voice give and pronounce our finall sentance and amicable decreet and decision in manner following:—In the first place, we have found, and hereby find, that the within named deacons, James Brownhill and William Smellie, did justly, upon the provocations given to them by the within named Robert Winram and William Brody, committ them to custody in the Town Guard untill they should be examined and tryed by the Magistrates of the city, upon the insolent and rude language uttered by them, and the indignity alleadged offered by them against the saids Deacons ; but ffind that the saids Deacons did wrongously put the saids Robert Winram and William Brodie under greater restraints than their crime did deserve, and therefore we unanimously Decern and Ordain the said Deacons James Brounhill and William Smellie, to refound, content, and pay to the saids Robert Winrame and William Brodie the sume of One Hundred Pound Scotts, in full compensation and satisfaction to them of the whole damnages, coast, skaith, and expences paid out and sustained by the saids Jurneymen through their committment aforsaid, and the process of wrongouse imprisonment raised and pursued by them thereupon, and to deliver up to the saids Journeymen their books, now in the custody of the saids Deacons, and we Decern and Ordain the saids Robert Winram and William Brodie (upon payment to them of the forsaid sume of One Hundred Pounds, and delivery to them of their books as aforesaid), and to grant, subscrive, and deliver to the saids James Brounhill and William Smellie a valide and sufficient recept and discharge of the said sume and books, and of the forsaid process of wrongous imprisonment, and of all they can ask, clame, or crave, from the saids Deacons upon account of the said commitment : Nixt, we, the saids judges, arbitrators, and oversman, doe unanimously absolve and assoillzie the said Deacons and whole ffreemen Master of the said Incorporation of Massons from all compting and reckoning to the Journeymen of the said Incorporation for the moneys received by the said Incorporation for giveing the Masson Word (as it is called), either to freemen or Journeymen, preceeding this the date of this our decreet, and hereby find that the ffreemen Masters of the said Incorporation, could and can dispose thereupon at their pleasure, without consent or concurrence of the Journeymen, and Decern and Ordain the said Incorporation of ffreemen Masters to be free from such accompting to the Journeymen in all time comeing, and for putting ane end to the contraversaries aryseing betwixt the said ffreemen and Journeymen of the said Incorporation of Massons anent the giveing of the Masson Word, and the dues paid therefore ; wee unanimously Decern and Ordain the saids Deacons, James Brounhill and William Smellie, to procure from the Incorporation of the saids ffreemen Massons an Act and Allowance, to be recorded in their books, in favours of the said Journeymen Massons, allowing them to meet togeither by themselves as a Society for giveing the Masson Word, and to receive dues therefor, and such other voluntar contributions and donations as shall happen to be given in by any person to their common stock and purse for the uses following :—The meetings of the saids Journeymen being alwayes regulate agreeably to the laws of the Kingdome, and the Constitution, Government, and priviledges of the Good Town of Edinburgh, and Incorporation thereof, and that the said Society Meetings of the Journeymen Massons be under, and with the express restrictions, rules, and conditions following, to be interprete in the strictest sense, viztt. (1°) That the saids Journeymen shall not make any act, rules, or regulations of their wages and fees, nor any acts or rules prejudiciall to the Leiges in generall, or to the rights and privileges of the Good Town, or of the Incorporation of the Freemen Masons, but that their whole meetings, actings, and writeings therein be only concerning their collecting the moneys for giving the Masson Word, and voluntar contributions, and the disposeing thereof allowed by this decreet : (2°) That the whole moneys to be received by the saids Journeymen, either for giveing the Masson Word or of voluntar contributions shall be putt in a common purse, and be allennarly imployed and bestowed for supplyeing the poor and sick, and burying the dead poor of the saids Journeymen, and no part thereof to be bestowed or disposed of any other way : (3°) That they keep a book in which shall be entered all moneys received for giveing the Masson Word or of voluntar donations, and an accompt how the same is expended and bestowed yearly, expressing the names of such from whome money is received, and the names of such to or for whome money is paid out : (4°) That they provide and keep a chest with two different locks and different keys for holding their books and money, one of which keys to be keept by a Freeman Masson to be elected yearly by the Deacon and Incorporation of ffreemen Massons, out of a leet of three Freemen, to be presented yearly by the saids Journeymen to the Deacon and Incorporation upon the Annual Meeting at St. John's Day, and the other key to be keept by one of the Journeymen annually to be elected by themselves: (5°) That the said Ffreemen, keeper of the key for the time, shall attend the meetings of the saids Journeymen, but shall have no vote therein, but only to see that their money be rightly disposed of, and their rules duely observed, and in case of ffaileur therein to report to the Deacon and Incorporation, under the penalty of Ten Pound Scotts for each absence of the said ffreemen (if required to attend under forme of instrument) to be putt into the common stock and purse of the Journeymen: (6°) That the saids Journeymen shall exhibite and produce their books and accompts to the Deacon and Incorporation of Massons, or of such of their number as they shall appoint, to be revised and examined by them each half-year, and that under the penalty of Ten Pounds Scotts toties quoties if required, under forme of instrument, and refusing so to do, to be put into the Freemen, their common box and stock, and that by and attour performance: (7°) That five Journeymen make a quorum for a meeting, their purse keeper for the time being *sine qua non*: And lastly, Wee Decern and Ordaine both parties to obtemper and fulfill this our Decreet, and to Exoner and Discharge each other of all preceeding claggs, claims, and demands, upon whatever cause or occasion, and that under the within penalty of One Hundred Pounds Scotts, by and attour performance: And wee Decern and Ordain this our Decreet to be insert and registrate in the Books of Councill and Session, or others competent, in manner and to the effect therein mentioned: In Witness Whereof, wee have subscrived these presents (writen by David Spence, Secretary to the Bank of Scotland) att Edinburgh, the eight day of January Seventeen Hundred and Fifteen years, before these witnesses, George Dennistoun, writer in Edinburgh, Robert Alisone, also writer there, and the said David Spence, witnesses, also to the marginall note. (Signed) Robert Winrame, William Brodie, JA. Brounhill, William Smellie, Robert Inglis, Alexr. Nisbet, Geo. Dunbar, Geo. Dennistoun, witnes; Da. Spence, wittnes; Ro. Alison, witnes; and ordains all execution needfull to pass hereon after ane charge of six dayes, hereby warranted to be given, is duly given and expyred.

Extracted on this and the seven preceding pages by
Geo. Irving.

We, the R.W. Master and Secretary of the Lodge Journeymen No. 8 on the Roll of the Grand Lodge of Scotland, do hereby certify that the above is a True Copy taken from the original MS. at present in the Lodge Safe and that it has been carefully revised by P.M. Brother Andrew Kerr.

John Wilson, R.W.M.
Robert Dodds, Secy.

Edinburgh, December 1882.

Reproduced below is a **copy** of **Letters of Horning** :—
George, by the grace of God, King of Great Britain, France and Ireland, Defender of the Faith, to our Lovites , Mesrs.-at-Armes, our Shirriffs in that part, conllie and seallie, specially constitute greeting: Forasmuch as it is humbly meaned and showen to us by our Lovites, Robert Winram and William Brodie, both Journeymen Massons, Burgesses of Edinburgh, that wher by submissione entered into, and subscrived by and betuixt them on the one part, and James Brounhill, Deacon of the Wrights, and William Smellie, Deacon of the Massons, of Edinburgh, ffor themselves, and in and behalf and as taking burden on them, for the haill brethren of their rexive Incorporationes, on the other part, of the date the Twentieth-nynth day of November last jm vijc and ffourteen years, they submitted and referred to Robert Inglis, late Deacon of the Goldsmiths of Edinburgh, as judge arbitrator and amicable compositer chosen for the parts of the sds Complrs and to Mr Alexander Nissbett, late Deacon of the Incorporatione of the Chirurgeons of the sd. burgh, as judge-arbitrator and amicable compositer chosen for the part of the sds. James Brounhill and William Smellie, and in caice of varriance betuixt the sds. arbiters, to John Dunbar, Deacon of the Glovers of Edinburgh and Conveener of the said burgh, as oversman, to cognosce, determine and decide, anent the affair of wrongous imprisonment pursued by the said Complrs befor the Lords of our Councill and Sessione, against the said James Brounhill and William Smellie as the samen then lay in dependance befor the sds. Lords, conforme to a speciall claim to have been given by the sds. Complrs. thereanent against the said Deacones which was holden as repeated in the sd. submission *brevitatis causa,*

or anent any other clag, claime, or righteous demand wherwith either party could charge one another any manner of way, conforme to the mutuall claimes to have been given in by them thereanent which were holden as repeated in the said submissione and all the sds. party's band and obliged them *hinc inde* to others their heirs, &c., to have stood to, abiden at, and fulfilled whatever the sds. Judges, Arbiters, or Oversman in caice of varriance should betuixt and the day therein prefixt, Find, Declare, or Decerne in the premises to have been done, fullfilled and performed by either party to others, and that they should do the same without any contradiction or again calling whatsomever under the penalty of One Hundred Pounds Scots money which the party failzier obliged them to have payed to the party observer or willing to have observed by and attour performance: Lykeas the saids Robert Inglis and Mr Alexr. Nissbett, judges-arbitrators, and John Dunbar, oversman, elected as aforsd. by their decreet arbitrall written on the back of the sd. submissione given, pronounced, and subscrived by them of the date the Eight day of January last jm vijc and Fifteen years: In the first place ffound that the saids Deacones, James Brounhill and William Smellie, did justly, upon the provocationes given to them by the Complrs. committ them to custody in the Toun Guard untill they should be examined and tryed by the Magistrats of the City upon the insolent and rude language uttered by them, and the indignity alleadged offerred by them against the sds. Deacones: But ffound that the sds. Deacones did wrongously putt the sds. Complrs. under greater restraints than that crime did deserve: And therefor unanimously Decern'd and Ordained the sds. Deacones James Brounhill and William Smellie, to refound, content, and pay to the Complrs. the sum of One Hundred Pounds Scots in full compensatione and satisfactione to them of the whole damnages, cost, skaith, and expences payed out and sustained by them, the sds. Complrs. through their committment aforsaid and the process of wrongous imprisonment raised and persued by them therupon, and to deliver up to the sds. Journeymen their books then in the custody of the saids Deacones: And Decern'd and Ordain'd the sds, Complrs. (upon payment to them of the forsd. sum of One Hundred Pounds and delivery to them of their books as aforsd.) to grant, subscrive, and deliver to the sds. James

Brounhill and William Smellie a valid and sufficient receipt and discharge of the sds. sum and books, and of the forsaid process of wrongous imprisonment and of all they could ask, claime, or crave from the sds. Deacones upon account of the sd. committment: Next, unanimously absolved and assolzied the sds. Deacones and whole Freemen, Masters of the said Incorporatione of Massons from all compting and reckoning to the Journeymen of the sd. Incorporaone for the moneys received by the sd. Incorporatione for giving the Masson Word (as it's called) either to Freemen or Journeymen preceeding the date of the sd. decreet: And thereby ffand that the Freemen Masters of the sd. Incorporatione could dispose therupon at their pleasure without consent or concurrence of the Journeymen: And Decerned and Ordained the sd. Incorporaone of Freemen Masters to be free from such accompting to the Journeymen in all time coming, and for putting an end to the contraversie arising betuixt the sds. Freemen and Journeymen of the sd. Incorporaone of Massons anent the giving of the Masson Word and the dues payed therfor, unanimously Decerned and Ordained sds. Deacones, James Brounhill and William Smellie, to procure from the Incorporatione of the sd. Freemen an Act and Allouance to be recorded in their Books in favours of the Journeymen Massons, allowing them to meett togither by themselves as a Society for giving the Masson Word, and to receive dues therfor, and such other voluntar contributions and donationes as should happen to have been given in by any person to their common stock and purse for the uses follouing:—The meettings of the sd. Journeymen being allwayes regulate aggreeably to the laws of the Kingdome and to the Constitution, Government, and priviledges of the good toun of Edinr., and Incorporationes thereof, and that the sd. Society Meettings of the Journeymen Massons be under and with the express restrictions, rules, and conditiones follouing to be interprett in the strictest sense, viz.: (1°) That the sds. Journeymen should not make any Acts, Rules or Regulationes of their wages and ffees, nor any acts or rules prejucidiall to the liedges in generall, or to the rights and priviledges of the good toun or of the Incorporatione of the Freemen Massons, but that their whole meettings, actings and writtings therin be only concerning their colecting the moneys for giving the Masson Word and voluntar contributions and the disposing thereof allowed by the sd. decreet : (2°) That the whole moneys to be received by the saids Journeymen, either for giving the Masson Word or of voluntar contributions, should be putt in a common purse, and be allenarly imployed and bestowed for supplying the poor of the sds. Journeymen, and no part therof to be bestoued or disposed of any other way : (3°) That they should keep a book in which should be entered all moneys received for giving the Masson Word or of voluntar donationes, and an accompt how the same should be expended and bestowed yearly, expressing the names of such from whom money should be received, and the names of such to or from whom money should be payed out : (4°) That they should provide and keep a chist with two different locks and different keyes for holding their books and money—one of which keyes to be keep'd by a Freeman Masson to be elected yearly by the Deacone and Incorporaone of Freemen Massons out of a lite of three Freemen to be presented yearly by the sds. Journeymen to the Deacon and Incorporatione upon the annuall meetting at St. John's Day, and the other key to be keep'd by one of the Journeymen annually to be elected by themselves : (5°) That the said Freeman, keeper of the key for the time, should attend the meettings of the said Journeymen, but should have no vote therin, but only to see that their money be rightly disposed of and their rules duely observed, and in caice of failzieur therin to report to the Deacone and Incorporatione, under the peanlty of Ten Pounds Scots for each absence of the sd. Freeman, if required to attend under forme of Instrument, to be putt into the common stock and purse of the Journeymen : (6°) That the sds. Journeymen should exhibite and produce their books and accompts to the Deacon and Incorporatione of Massons, or such of their number as they should appoint, to be revised and examined by them each half-year, and that under the penalty of Ten Pounds Scots, toties quoties, if required, under forme of Instrument and refusing so to do, to be putt into the Freemen their common box and stock, and that by and attour performance : (7°) That ffive Journeymen make a quorum for a meetting, their Purse Keeper for the tyme being *sine quo non* : And, lastly, Decerned and Ordained both party's to obtemper and fullfill the sd. decreet and to exoner and discharge each other of all preceeding clags, claimes, and demands upon whatever cause or occasione, and that under the forsaid penalty of One Hundred Pounds Scots by and attour performance as the sd. submissione and decreet arbitrall of the rexive dates above writtn, registrat in the Burrow Court Books of Edinburgh, and a decreet of the Bailies therof interponed thereto, containing a precept in the end thereof duely execute showen to the saids Lords of our Councill and Session has testified: Lykeas upon the Fifteenth and Seventeenth dayes of Aprile last rexive the sds. Complrs. went with a nottar and witneses to the personall presence of the said James Brounhill and William Smellie and under forme of instrument produced the forsd. submissione and decreet arbitrall and required them to make payment to the Complrs. of the forsd. sum of One Hundred Pounds Scots money decerned for in the said decreet arbitrall, and likewayes to deliver up to the sds. Comlprs. the books in their custody belonging to the sds. Journeymen of Edinburgh, and sicklyke to procure from the Incorporaone of the sd. Freemen Massons an Act and Allouance to be recorded in their books in favours of the Journeymen Massons allowing them to meett togither by themselves as a Society for giving the Masson Word, and to receive dues therfor, and such other voluntar contribuones and donationes as should happen to be given in by any persone to their common stock and purse, for the uses mentioned in the sd. decreet arbitrall: To which it was ansuerd by the sds. Deacones Brounhill and Smellie that they would obtemper the sd. decreet when and in what manner they thought fitt: And therfor the Complrs. protested that they might be lyable not only in the sd. sum decerned for on account of wrongous imprisonment of One Hundred Pounds Scots, and for implementing the haill other heads of the sd. decreet above-mentt., but also for the forsd. sum of One Hundred Pounds Scots of liquidat penalty incurred through failzie by them after due requisitione, and for all cost, skaith, damage, &c., as the instrument taken thereupon in the hands of Henry Grahame, nottar publict of the rexive dates abovementioned: Showen to our said Lords of Councill and Sessione has testified; and albeit it be of verity that the Complrs. have oft and diverse tymes desyred and requyred the said Deacones, James Brounhill and William Smellie, to have made payment to them of the sums of money, prinll. and liquidat expences above-wrin incurred through failzie, contain'd in the said decreet arbitrall, and to have implemented to them the said decreet in the haill other articles, clauses, and obligments therin speilt and particularly above narrated: Nevertheless they wrongously refuse, postpone, and deferr to do the samen without being compelled, as is alleadged.—Our Will Is Herefor, and we charge yow strictly and command that incontinent thir our letters seen, ye pass, and in our name and authority command and charge the sds. Deacones James Brounhill and William Smellie, personally or at their duelling places, to make payment to the Complrs. of the forsaid sum of One Hundred Pounds Scots decerned for of damnages and expences payed and sustained by the Complrs. through their committment, and to deliver up to them their said books in the custody of the saids Deacones, and also to procure from the Incorporatione of the sd. Freemen Massons an Act and Allouance to be recorded in their books in favours of the Journeymen Massons allouing them to meett togethir by themselves as a Society for giving the Masson Word, and to receive dues therfor, and such other voluntar contributions and donationes as shall happen to be given by any persone to their common stock and purse, for the uses abovementioned, and with and under the restrictions, rules, and conditiones particularly mentioned in the said decreet within exprest: And sicklyke to make payment to the sds. Complrs. of the abovewrin sum of One Hundred Pounds Scots of penalty incurred through failzie by and attour performance, after the forme and tenor of the sd. submissione, Decreet Arbitrall, and Precept in the end therof, and Instrument of Protest abovewrin in all poynts, within six days nixt after they be charged by yow therto, under the pain of rebellion, and putting of them to our horne, wherin if they failzie (the saids six days being bypast) that incontinent thereafter ye denounce them our rebells, and putt them therto, and ordaine their haill moveable goods and gear to be escheat and inbrought to our use for their contempt and disobedience, and immediately after your said denounciatione, that ye use the haill remanent order against them prescribed by our Act of Parliament made thereanent: And sicklyke that ye, in our name and authority forsaid, ffence, arriest, appryse, compell, poynd, and disstrenzie All and Sundry cornes, catle, horse, nolt, sheep, insight, plenishing, debts, sums of money, maills, fermes, profites, and duetys of lands, and all other moveable goods and gear whatsomever, pertaining and belonging to the saids James Brounhill and William Smellie, wherever and in whose hands soever the samen may or can be apprehended, to the availl and quantity of the sums of money above wrin make pennie therof, and the said Complrs. compleatly satisfied and payed of the samen, after the forme and tenor of the said submissione, decreet, arbitrall and precept in the end therof, and instrument of protest above wrin in all poynts: According to Justice because the Lords have the precept and instrument abovewrin, as ye will answer to us therupon, the which to do we committ to yow, conllie and seallie, our full power by thir our letters, delivering them by yow duely execute and indorsed and again to the Bearer—Given under our Signet at Edinburgh, the Thirteenth day of July and of our Reigne the ffirst year 1715.

Ex deliberatione dominorum concilii
Fourteenth July Seventeen Hundred and Fifteen.
Signed by me, Will Seton.
And. Graeme. Wrin by Christopher.
Seton, my Son.

Upon the sixteenth day of July jm. vijc. and Fifteen years, I, James Cleland, Mess., past at command of the within written letters of horning, raised at the instance of the within designeds Robert Winram and William Brodie, both Journeymen Massons, Burges of Edr., and be vertue thereof, in His Majestes name and authority, commanded and charged the also within designeds James Brounhill, Deacone of the Wrights, and William Smellie, Deacone of the Massons of Edinburgh, to make payment to the sds. Complrs. of the soume of One Hundred Pounds Scotts, Decerned for Damages and expences, payed and sustined by the Complrs. through their committment, and to deliver up to them their bookes in the custody of the sds. Deacons, and alsoe to procure from the Incorporatione of the Freemen Massons ane Act and Allouance, to be recorded in their bookes in favors of the Journeymen Massons, allouing them to meet togither by themselves as a Society for giveing the Masson Word, and to receive dues therfor, and such voluntar contributions and donationes as shall happen to be given in by any person to their common stock and purse, for the uses within mentioned, and with and under the restrictionse, rules and conditiones particullarly mentioned in the decreet within exprest: And sicklyke to make payment to the sds. Complrs. of the within written soume of One Hundred Pounds Scots of penalty incurred through faillzie by and attour performance contained in the submissioun, decreet arbitrall, and instrument of protest within narrated, and that within the space, under the pains, and I made certificatione as is within exprest: This I did after the form and tenor of the sd. within written letters in all poynts, by delivering to the sd. William Smellie ane just double of the within written letters to the will, with ane short coppy one the end therof, subscribed with my hand personally, apprehended in Edinburgh, and by leaving one other just double of the sds. within written letters to will, with ane other short coppy one the end therof, also subscribed for the sd. James Brounhill, with ane servant, to be given to him, and that within his dwelling house in Edinburgh, after six grait knoks given by me at and upon the most patent door therof, as use is, because I could not aprehend himself personally, which coppyes did contain the day and date hereof, witnesses names and designations therein insert, and heirto subscribing befor these witneses, James Williamsone, mess. in Edinburgh, Charles Pettrie, residenter ther, and James Cleland, my son, and for the more verificatione heirof, subscribed be me and the sds. witneses.

James Cleland, Mess.
JA. Cleland, Witnes.

We, the R.W. Master and Secretary of the Lodge Journeymen, No. 8 *on the Roll of the Grand Lodge of Scotland do hereby certify that the above is a True Copy taken from the Original MS. at present in the Lodge Safe, and that it has been carefully revised by P.M. Brother Andrew Kerr.*

John Wilson, R.W.M.
Robert Dodds, Secy.

Edinburgh, December 1882.

The Deed of Submission, the Decreet Arbitral, and the Letters of Horning, being important documents connected with the institution of the Lodge Journeymen, have, under the superintendence of the present R.W. Master, Br. A. W. Rennie, been carefully printed on two large sheets to be preserved and exhibited in the Lodge Hall.

CHAPTER II.

Operative Character of Lodge.

THE ancient Mason Lodges of Scotland were at first almost exclusively of an operative character. They were guilds of persons employed in the building craft. This was the case with the Lodge of Edinburgh, the Lodge of Kilwinning, the Lodge of Glasgow St. John, the Lodge of Ayr, the Lodge of Stirling, the Lodge of Dunfermline, the Lodge of Melrose, the Lodge of St. Andrews, the Lodge of Acheson's Haven, and others that may be mentioned. Their chief office-bearer was a Deacon or Warden, and when Lodges had both a Deacon and Warden, the latter acted as Treasurer or Boxmaster. They had a Clerk, of course, and this official in the large towns was generally a lawyer. In old Operative Lodges one of the officials was denominated the " Oldest Entered Apprentice " who was always an operative mason. Year after year a brother under this title appears in the list of office-bearers of the Journeymen, but nothing occurs in the minutes to show what his peculiar duties were. From a statement in the records of the Lodge of Edinburgh it seems that he presided at the meetings of the apprentices, and attended to their interests. The name of this official occurs for the last time in the list of office-bearers of the Lodge Journeymen on St. John's Day 1844.

The ritual in use in early times was, no doubt, exceedingly simple. There was undoubtedly a Masons' Word, but it is not so evident that there were signs and grips. It does not seem to have embraced more than two grades of Masons, viz., the Apprentice and Fellow-Craft, and it is doubtful if they were similar to the two degrees of the same name now conferred. The Journeymen Lodge, for forty years after it was established, seems to have contented itself with the two degrees referred to, as no indication of its connection with the Master's Degree is found until the year 1750. On St. John's Day of that year, it made application to the Lodge of Edinburgh Mary's Chapel, to raise three of its members—viz., James Dick, Gilbert Duncan and William M'Lean—to the dignity of Master Mason. This application was cordially complied with, and the three Journeymen were admitted to that degree " without any payment of composition, but only as a brotherly favour." These Journeymen, in all likelihood, were the first members of the Lodge that were initiated into the mysteries of what is now called the sublime degree of Master Mason. On the 5th of February 1751, there is an entry that Brs. Robert Gray and David Annan paid fourpence " when they were raised Masters." At a meeting of the Lodge on the 16th of August 1754 the Master, Br. William Morison, represented " to the Lodge that several of the members had been obliged to their Mother Lodge of Mary's Chapel in raising them to the degree of Master gratis, and that it had raised several others at the rate of twopence each. It had made an offer to raise every member of the Journeymen Lodge at that price. It was, therefore, resolved to appoint this day fortnight for that purpose, with certification that each member belonging to this Lodge presently, or shall belong to it after the said day, shall pay for being raised Master three merks Scots, and not under."

This, beyond dispute, was the state of matters in the Lodge Journeymen, and yet, when looking at the frequent employment of the term " Masters," in the books of old Lodges, we are sometimes at a loss to decide whether the masters referred to were only masters in the sense of being employers of labour or of occupying a distinctive grade in Masonry. In the books of Mary's Chapel, for instance, the statement is of common occurrence, in connection with its meetings, that the " Deacon, Warden, and remanent Masters," or the " heal mesteris of Mesonis " were present. Nay, in some cases, speculative brethren are mentioned as having been admitted " Masters." For instance, on the 20th of May 1638, the Right Honourable Alexander Hamilton, General of Artillery in Scotland, was admitted " to be felow and Mr. of the forsed craft." And on the 27th December 1667, Sir Patrick Hume of Polwarth " was admited in as fellow of craft (and Master) of this Lodge." It is now the concurrent opinion of the best writers on Masonry that the title Master in remote times was merely a trade distinction, and that what is now called the Master's Degree had no existence prior to the establishment of the Grand Lodge of England in 1717. Efforts, we know, were made by some English Masons for several years after that period to collect and examine old Masonic documents. By the labours of Dr. John Theophilus Desaguliers and the Rev. James Anderson, M.A., "The Book of the Constitutions of Freemasons" was drawn up and published by authority of the Grand Lodge in 1723. In this book the degree of Master Mason is distinctly recognised. It states that some very important Masonic documents had been burnt but the general opinion is that these gentlemen were instrumental, about the time referred to, in introducing an order of office-bearers, and a system of working, in Mason Lodges, different in some respects from what had hitherto obtained, at least, in Scotland.

Dr. Desaguliers paid a visit to Edinburgh in August 1721 and fraternised with the Edinburgh Masons. He most likely disclosed to them his new or revised formula, and urged them to establish a governing body as the Masons in the South of England and the Masons of York had done. It is evident from the profession of the persons who were induced to enter the Lodge of Edinburgh, Mary's Chapel, during his stay in Edinburgh, that he had set aside all respect to the operative character of masonry. The counsels of this learned brother and the example set by the two Grand Masonic bodies in England, no doubt, told with effect on the Scottish Masons. Another thing which may have had an influence was the fact that no fewer than six noblemen connected with Scotland had occupied the chair of the Grand Lodge of England in thirteen years. These were—Francis Scott, Earl of Dalkeith, afterwards Duke of Buccleuch, in 1723; Charles Lennox, Duke of Lennox and Richmond, in 1724; James Hamilton, Lord Paisley, afterwards Earl of Abercorn, in 1726; James Lyon, Earl of Strathmore, in 1733; John Lindsay, Earl of Crawford, in 1734; and John Campbell, Earl of Loudon, in 1736. The Scottish Masons must have envied the eclat which was given to Masonry in England by these and other noblemen presiding over the Order in the sister kingdom, while their own Lodges were carrying on operations without patronage or display.

The number of Lodges existing at that time in Scotland was about one hundred and this proves that Masonry in Scotland had maintained a more extensive footing than in England, as the Lodges in the south of England had dwindled down to four when the Grand Lodge was formed there in 1717. Of the Scottish Lodges six were in and about Edinburgh. Four of these Edinburgh Lodges, viz., Mary's Chapel, Canongate Kilwinning, Kilwinning Scots Arms, and Leith Kilwinning, met and resolved to set on foot a movement to establish a Grand Lodge. They do not appear to have taken into their counsels the other two Edinburgh Lodges, the Journeymen and the "Canongate and Leith, Leith and Canongate," and the cause of this may have been that these Lodges, in the first instance, did not approve of the movement, or, what is more likely, they were obnoxious to the members of Mary's Chapel, from which they had both seceded, and had, much to its dissatisfaction, set up separate organisations. The four Lodges referred to, issued letters to all the Scottish Lodges requesting them to send representatives to a meeting to be held in Mary's Chapel, Edinburgh, on the 30th November 1736. Representatives from thirty-two Lodges, including the Journeymen, put in an appearance on that occasion.

The first step taken was to induce William St. Clair of Roslin to go through a legal form of resigning all claim "to be patron, protector, judge, or master of the Masons of Scotland." This being done, he was elected the first Grand Master of the new organisation. A number of other dignitaries, all speculative Masons, were at the same time appointed office-bearers* and the Scottish Grand Lodge was set up, and a death-blow was given to the operative character of Masonry in Scotland.

On St. John's Day 1736, the Journeymen no longer elected a deacon or preses, and a warden or treasurer as their chief officials, but in conformity with the requirements of the Grand Lodge chose Robert Gray, Master Mason; William Brownlee, Depute-Master; John Brownlee, Senior Warden; James Robertson, Junior Warden; Thomas Baird, Steward; Kenneth Colville, Eldest Entered Apprentice, and several other brethren as managers. They, however, long maintained their operative character. It was most likely, in consequence of having this character that, in 1740, they were appointed by the Grand Lodge to furnish one of three brethren who were to officiate in "trying and examining such visiting members as are strangers to the Grand Lodge, and who are desirous to attend the meetings thereof." The Master of Mary's Chapel and that of the Journeymen were at the same time empowered to purchase "a full set of Mason tools for the use of the Grand Lodge." On the 11th September 1753, it was enacted by the Journeymen that not more than eleven non-operatives in all should be admitted as members of the Lodge, and that none of them should be elected to any office. This was subsequently so far modified that one theoretic brother was admitted to every ten operatives; and first one, and then two, such brethren were allowed to be managers. These enactments continued in force to a recent period.

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* The other Office-Bearers were:—Captain John Young, Deputy Grand Master; Sir William Baillie of Lamington, Senior Grand Warden; Sir Alexander Hope of Kerse, Junior Grand Warden; Dr. John Moncrieff. Grand Treasurer; John M'Dougall, Grand Secretary; Robert Alison, Grand Clerk; and Egelsfield Griffith, Andrew Syme, Peter Campbell, and John M'Millan, Grand Stewards.

As the members of the Journeymen Lodge were often called as operative masons to carry on their employment in different parts of the country, they claimed and exercised the right, like some other old Operative Lodges, to grant dispensations to open a Lodge at any place where a number of their brethren were stationed, particularly if the Master himself were present. Br. Peter Douglas, Master of the Journeymen, on the 4th of August 1794, brought this subject before a quarterly communication of the Grand Lodge, but consideration of it was postponed till next meeting. At that meeting, which took place on the 1st September following, Br. Douglas produced a power or warrant for the practice, and craved that the Journeymen should still be permitted to carry it on. The Grand Lodge having examined the warrant produced were clearly of opinion that the Journeymen should be allowed to act as they had formerly done. Several instances are recorded in the minutes of this power having been exercised. At a meeting of the Lodge, on the 15th of August 1755, it was reported that Br. Allan and others had opened a lodge at Ladykirk and had entered George Currie as an apprentice. The young entrant himself, at that meeting, appeared before the Lodge and paid his initiation fee. On the 27th December 1788 a licence was given to Brs. James Hastie, Robert Brodie, and Edward Thomson to make Masons for the Lodge at Leith; and on St. John's Day 1803, Br. Thomas Wardrop was thanked for his attention to the interests of the Lodge by entering apprentices in the country. The Journeymen, headed by their R.W. Master, opened a Lodge at Dalkeith on the 17th September 1850, and also on the 29th August 1851, and entered apprentices; and they did the same thing at Portobello on the 23rd December 1852 and at Biggar on the 30th September 1858.

The practice was not approved of, however, when not properly authorised or not done in a regular manner.

In 1842 it was proposed to place Br. Andrew Kerr in the chair. This was strongly opposed by the older members because he had not served an apprenticeship to the masonic art, having in fact been bred a wright. He had shown great zeal and intelligence in the business of the Lodge, and had for some time devoted himself to the profession of a draughtsman and architect —employments very closely connected with the building art —but this did not satisfy the malcontents. It was suggested that he might not altogether be unacquainted with handling the mallet and chisel, and, therefore, might be able to produce an Assay-piece. This he undertook to do, and Brs. George Clerk, James Smith, and James Blackadder were appointed a committee to superintend and inspect the work. Br. Kerr accordingly equipped himself with a mason's apron and took his place in a mason's shed, where he prepared a window sill of Binny stone, which was carved in so workmanlike a manner that it was passed by the inspectors, and being presented at a meeting of the Lodge, was declared satisfactory, and the opposition to his election was consequently withdrawn.

The production of Assay-pieces was an old practice both in the mason and other crafts. When properly executed, they were regarded as proofs that the workmen had attained due qualification to exercise their respective arts, and were entitled to be advanced to higher privileges. In the statutes of William Schaw, found in the Elginton charter chest, it was, among other things, ordained that Fellow-crafts "be not admittit without ane sufficient essay and pruife of memorie and art of craft, be the warden, deacon, and quarter maisteris of the ludge." In the minute-books of the Incorporation of Wrights and Masons, Edinburgh, there are constant references to the Essay-pieces executed by candidates for the freedom of these Crafts within the Burgh. The Assay-pieces were generally some piece of work that could be handled and readily inspected, but there are instances in the records of the Lodge Mary's Chapel of work of a more elaborate character being required. For instance, on the 9th of January 1686, John Hamilton, mason, craved an Assay that he might be admitted a freeman, when he was ordered to make for his Assay "ane house of ane hundred and twentie footes of length and twentie-four footes over the walls, with ane large scaill stair for ane entrie, with ane turnpike in the back syd. The house is to consist in three story hight, ten footes betwixt floore and floore, with doores, windowes, and chimneys conform conveniently placed, with a stay rooffe."

The old Mason Lodges of Scotland being composed of operative masons, it was at one time incumbent on the members to have a distinctive mark. We accordingly find that at a meeting of the Masters of Lodges convened at Edinburgh on the 28th of December 1589, by William Schaw, "Maister of Wark" to his Majesty James VI. and General Warden of the Mason Craft in Scotland, it was, *inter alia*, statuted and ordained "That na Maister or Fallow of Craft be ressaved nor admitted without the number of six Maisteris and twa enterit Prenteisses, the Wardane of that Ludge being ane of the said six, and that the day of the resavying of said Fallow of Craft or Maister be orderlie buikit, and his name and *mark* insert in the said buik with the names of his six admitteris and enterit Prentisses," etc.

The advantage of a mark, and of a law to regulate its use, especially in remote times, is very evident. By referring to the books of the Lodge the mark of each brother could be ascertained, and entrants were thus prevented from adopting a mark already in use. The operative, by placing his mark on his working tools could readily recognise them and could thus keep them from being used or claimed by others. By cutting his mark on the stones which he dressed, they could at once be distinguished and the overseer was thus able to award him blame or approval according to the manner in which the work had been done. In remote times the probability is that few craftsmen would be able to write their names; their marks would be taken as their signatures, and by presenting them, at the time at which wages were paid, they could readily receive the sum due for the labour which they had performed. Evidence exists to show that the ancient masons paid careful attention to the marking of stones, as their distinctive marks are still to be seen on many old baronial and ecclesiastical edifices of this country. In Edinburgh they are to be found in the Castle, the Cathedral of St. Giles, the Parliament House, the Abbey Church of Holyrood, and even on the walls of St. Margaret's Well, that formerly stood near Restalrig, and are now re-erected in the King's Park. The practice, however, was not confined to Scotland, but was in almost universal use, as mason marks are to be found on the Pyramids of Egypt, the ruined buildings of Herculaneum, Pompeii, and other old cities of Italy and Greece, and indeed on the old castles and churches of nearly every country in Europe.

The old books of some lodges bear ample evidence to the use of marks; but it has not been established that any special ceremonies were observed in conferring them. In the early records of the Lodge of Edinburgh, Mary's Chapel No. 1, it is frequently stated that the members on being entered took a mark, and paid a fee for obtaining the privilege of using it. The marks of many of the members are consequently found in the ordinary minute-books of the Lodge, being commonly given after their names when they signed the minutes, or had occasion otherwise to enrol their signatures. The same practice is found to have prevailed in some other Lodges, but it seems to have been almost entirely abandoned towards the commencement of the eighteenth century. The last record of it in the books of Mary's Chapel is on the 16th of February 1713. The minute of that date states that David Thomson, late deacon of the masons of Edinburgh, preses; Henry Wilson, warden, and several freemen master masons convened for the time, passed and received Andrew Millar, mason, a fellow-craft, who had promised to be faithful in that station and took his mark and paid for it accordingly.

The operative members of Lodge Journeymen Masons performed many acts of a public character, reference to two of which is now made.

The first is the assistance which they gave to the erection of the old Orphan Hospital, which stood on the north-east side of the North Bridge, and which was removed in the spring of 1845 to give additional room to the station of the North British Railway. In 1734, when Andrew Gardiner, merchant, Edinburgh, and other gentlemen, resolved to erect this edifice, a plan of which they had obtained from the celebrated architect, William Adam, the Journeymen came forward and offered their services as operative masons. The offer was, of course, readily and gratefully accepted. A record of the labour which these craftsmen gave in the erection of the building, which was composed of a body and two wings, surmounted by a short but neat spire, is still preserved in the archives of the Hospital. A copy of it was, in 1784, presented to the Lodge by Mr Henry Wilson, an official connected with that charitable institution, and was deposited in the charter chest of the Journeymen. From this document it appears that they wrought gratuitously at the building five hundred and ninety-one days in summer and two hundred and thirty days in winter, making in all eight hundred and twenty-one days, certainly no despicable contribution. Not many such acts of benevolence and self-sacrifice are to be seen nowadays. The services which the Journeymen thus rendered are acknowledged in the published history of the Hospital, and in virtue of them they have, at times, claimed and exercised the privilege of nominating an orphan to the benefit of the charity. Availing themselves of this privilege, they, in 1843, on the death of Br. Alexander Sudden, a past Master of the Lodge, who had left five orphan children totally unprovided for, applied to the Directors of the Hospital for the admission of one of his sons. They very likely would have been successful, but one of the uncles of the boy, resident at Earlston, took him under his charge. The last time they exercised the privilege was in 1857, when their claims were allowed and their nominee was admitted to the hospital.

The other case is the assistance which they gave to the erection of the old Royal Infirmary. The foundation stone of this edifice was laid with Masonic honours in August 1738, being four years after the building of the Orphan Hospital. The object of this institution was fully appreciated by the Journeymen. As its funds were far from being abundant and the work was carried on under the direct personal superintendence of the managers of the new institution, the Journeymen for several years gave a subscription in money, and came forward again with their contributions of labour, and under the auspices of so patriotic a citizen and so distinguished a Mason as Br. George Drummond, the Lord Provost of the city, they wrought day by day with their own hands. The number of days' labour which they contributed has not been recorded, but it must have been considerable, as, after the building was completed, a Ward of it was specially set aside for their use. It is a singular circumstance in the history of the Journeymen that for several years they held their principal Masonic meetings in this Ward, which is said to have been in the " West Jamb." Their first meeting in it was on St. John's Day 1741. They met first at the house of James Paterson at one o'clock and then marched in procession to the Infirmary. Perhaps no other Masons' Lodge ever held its regularly constituted meetings, and especially those of a convivial character, in a public building specially constructed for the cure of the sick and hurt. It is evident from the records that the Journeymen, at their meetings, in the Infirmary on St. John's Days, after the election of office-bearers and the transaction of other business were over, did not subject themselves to a condition of fasting and austerity. The maxim of Masons is, that after labour refreshment is necessary. It is consequently stated that they laid in a supply of " all liquors and other necessaries for the day's entertainment," and that each member paid the sum of 18s. Scots to defray expenses. The Journeymen continued to hold meetings in the Infirmary until 1753, when they erected a hall of their own in Hodge's Court. It would appear that in 1749 some doubts had arisen as to the absolute right of the Journeymen to the Ward set apart for their use. At that time, on application to the Grand Lodge, they obtained an extract of an Act passed by the Governors and Directors of the Infirmary in 1745 and communicated to the Grand Lodge, regarding this right ; but as it did not seem to be altogether satisfactory, they resolved that an application should be made to the Directors at their first meeting for a confirmation of the right. Like many other things of which hints are given in the minutes, the result is not stated.

As the Journeymen had rendered very material assistance to the erection of the old Infirmary, they did not fail to give a contribution to the building of the new one erected on the site of Watson's Hospital and grounds at Lauriston Street. They took nothing out of the funds of the benefit society for this purpose, but they set on foot a subscription among the members which resulted in their being able to transmit about £50 to the building fund of this noble and deserving institution. The erection of the new building by a contractor and the altered circumstances of the times, precluded them from giving their contribution in manual labour. as they had done in the former instances. Though the Lodge still contained many operative masons, yet the number of this class was perhaps less than what it was one hundred and thirty years previously and it might have been difficult to muster a respectable squad to take their place on the walls of the new building, even should aid of this kind have been considered desirable.

Within recent years the Lodge has voted substantial sums to the Royal Infirmary. In 1920 a sum of no less that £105 was voted and another £100 has been promised towards a scheme for a Masonic bed in the Infirmary.

CHAPTER III.

JOURNEYMEN'S MEETING PLACES.

1707-1753.

FOR upwards of forty years after the institution of the Lodge of Journeymen, the members had no hall of their own, but held their meetings in some of the taverns or public buildings of the city. From 1741 to 1752 their principal meetings took place, as stated in previous chapter, in one of the wards of the Royal Infirmary. At a meeting held in this building on St. John's Day, 27th December 1752, they took into consideration the inconvenience of not having a proper place of their own in which to hold their meetings, and the result was that they " unanimously agreed to take the under storey of their own land in Hodge's Court, Blackfriars' Wynd, presently possessed by their tenant, Robert Clerk, who is to be warned to remove against Whitsunday, and to fit it up after that term as a convenient Lodge for the Society to meet in for the future."

1753-1781.

On the 15th June 1753, a special meeting of the members was summoned to consider the plans for altering and seating the house for a hall, and these having been approved of, Br. Adam Burnet, one of the non-operatives, permitted to be members of the Lodge, was instructed to execute the work with all convenient speed. A committee, consisting of the managers and other members, was appointed to superintend the work and to make such alterations as might be thought expedient. Nearly all the Brethren present contributed liberal sums to assist in defraying the necessary expenses, and Br. Alexander Whyte offered to supply what timber and bricks might be required at the ordinary prices. Br. Burnet prosecuted his labours with zeal and diligence, and the consequence was that the brethren were able to meet in the new hall for the first time on St. John's Day following. This hall comprised the under part of their tenement on the north, and it accommodated the Lodge for fully thirty years.

1785-1867.

The tenement belonging to the Lodge on the south was called the Callender House, and was formerly connected with the Archiepiscopal palace adjoining. The Journeymen resolved, on the 2nd of November 1781, to offer it for sale, but as no person came readily forward to purchase it, they appointed a committee in 1785 to inspect it, and decide if it could be converted into a Lodge Room, as the one in which they held their meetings was found to be too small. The decision of the committee being favourable, a plan for rebuilding the Callender House was approved of, and the work was entrusted to Br. Adam Gillis.

A dispute arising out of the election of a Right Worshipful Master delayed the opening of the reconstructed hall, but in 1788 it was quietly taken possession of. The dimensions of the new hall were as follows, viz. thirty-six feet in length, eighteen feet in breadth and fourteen feet in height from floor to ceiling. Adjoining it were a committee room and a steward's room.

The entrance at first was from Hodge's Close or Court, by an outside stair, but this court, like many places in old Edinburgh, was at one time kept in a most offensive condition. The Brethren in coming to and going from the meetings in the evening had often no small difficulty in threading their way amid the refuse and filth with which it was encumbered, and ran the risk besides of being bespattered by the fulzie that was not infrequently discharged from the windows above. Besides, it was found that some parties, who rented the hall in which to hold meetings, had left it on account of the disgusting state of the access. It was therefore resolved in 1838 to construct a new entrance from Toddrick's Wynd, which ran along the back of the premises. This work was entrusted to Br. John Lorimer, builder, who, at the cost of £30, executed the improvement to the satisfaction of the members. On what Br. George Currie denominated " the frieze " above the outer door was carved the inscription " Journeymen's Mason Lodge, 1707."

The Journeymen sold the third and fourth storeys, with garrets above the steward's room, the committee room, and lobby, on the 6th of July 1821 to a Mr George Newlands, mason, for £100. An old house in Blackfriars' Wynd belonging to Mr Alexander Redpath, confectioner, Nicolson Street, and lying closely contiguous to the Lodge premises, fell in 1842 in consequence of decay from its great age. This led the Dean of Guild Court, on the 10th of June of that year, to inspect the tenements in the neighbourhood, and among other places which they condemned was the house on the north, partly possessed by the Journeymen. The upper storeys had by this time become the property of Mr William Bailey, glass manufacturer, Portobello, who, when appealed to, refused to entertain the idea of rebuilding them. He agreed to sell the old materials to the Journeymen for £5, on condition that they took down the walls so far as they were unsafe, and to cart away the old stones and rubbish. The next question that engaged attention was putting a roof on the part of the tenement that was to remain. After an examination of title deeds the Journeymen decided that two-fifths of the expense of the roof should be paid by them, and three-fifths by Mr Bailey, and that the Lodge should pay its just proportion of the expense of keeping in repair the first fourteen steps of the mutual stair leading from Hodge's Court to the Lodge Rooms and the adjoining tenements. Mr Bailey, however, did not wish to incur any expense, and, therefore, on the 27th June 1842, he wrote a letter to the Journeymen in which he stated, " As I have no intention of rebuilding at present you are at perfect liberty, so far as I am concerned, to put on whatever kind of roof you may think proper at your own expense, and in the event of my building again, I hereby engage to hold you free of all expense or damage on that account, so far as regards the new roof, which would in that case be required, and, on the other hand, you shall engage to hold me free of any expense in regard to the putting on of the present roof and keeping the same in repair." At a meeting on the 28th June this letter was taken into consideration, and a rather warm discussion took place, whether the terms submitted by Mr Bailey should be accepted or not. Brs. Andrew Kerr and David Moir proposed that a legal opinion should be taken on the subject. A counter motion was moved by Br. John Dewar, and seconded by Br. William Nisbet, that the guarantee contained in Mr Bailey's letter should be held sufficient, and that the Lodge should proceed forthwith to put on a new roof. This motion was carried. A sub-Committee, consisting of Brs. Davie, Sudden and Currie, was appointed to see the work properly executed, and Br. Andrew Kerr was chosen architect to inspect the old materials and decide what was fit to be used. The mason work was executed by Br. Sudden, and the joiner work by Br. John Lorimer, and the state into which the building was then put, remained until the removal of the whole Lodge premises in 1870.

The Second Hall of the Journeymen, being spacious and fitted up with a considerable degree of elegance, was for some years a popular place for meetings, Masonic as well as otherwise. Here not only the mysteries of Masonry were disclosed, the minds of the benighted brought to light, fraternal sentiments interchanged, and deeds of benevolence performed ; but other benefit societies transacted their business, political reformers spouted their dogmas, auctioneers knocked down their wares, preachers of various sects thundered forth their theological prelections, and Sabbath School teachers hammered their instructions into the craniums of the young. The Journeymen, for a considerable time, gave the use of their hall gratis for the purposes of a Sabbath School, and the scholars, out of gratitude, presented them in return with a handsome inkstand. They at one time let it to a Relief Congregation, and their charge was only half-a-crown for a whole Sabbath. The ordinary rate at which it was let for meetings in the evening was two shillings, while the Tyler or officer expected sixpence extra for his attendance. It was resolved, on the 18th October 1793, that applications for the use of the hall should be made to the Master or the Managers of the Lodge by one o'clock of the day on which a meeting was to be held, but the reason for this course is not given.

The meetings, for which the hall is most historically famous, were those held in it towards the end of the year 1793, by the British Convention, or Friends of the People. The objects for which the Convention contended were Universal Suffrage and Annual Parliaments, and their solemn declarations made over and over again were, that they wished to obtain these ends only by peaceful discussion and petitions to Parliament. The great bulk of the people, if not opposed, were at least indifferent to the opinions held by these Reformers, and the violent proceedings which had characterised the Revolution in France, alarmed the Government and filled the minds of men generally with terror and apprehension lest the movements for Reform in this country would produce similar results.

The lively meetings held, and the spirited orations on liberty and equality delivered in the hall of the Journeymen, by Muir, Skirving, Gerald, Margarot, Callender, Sinclair, and others, and published in a periodical called *The Gazetteer* by and by attracted the attention of the constituted authorities, and were held to be illegal and seditious. Thomas Elder, then Lord Provost, Neil M'Vicar and William Coulter, Bailies, and other civic functionaries, attended by a posse of constables, therefore descended Blackfriars' Wynd on Thursday, the 5th of December 1793, and entered the Lodge Hall. The Lord Provost, in his deposition on the trial of Wm. Skirving, said, "I went with some of the Magistrates and peace officers to the Masons' Lodge in Blackfriars' Wynd. We went up to what I understood to be the Chair, and asked, 'if that was a meeting of the Delegates of the Friends of the People?' Mr Skirving answered, I think and said, 'Yes, they were' and so did Mr Paterson, who was in the chair. Mr Paterson soon after walked out, and the meeting called from all quarters for Mr Brown to take the chair, who took it accordingly; and being desired to leave it, said that he had been placed there by the authority of the Convention and could not leave it till he was compelled by force. I accordingly went to the chair to hand Mr Brown out. There were three constables in the room at the time. The panel at the bar said that they were a legal and constitutional meeting; that they were upon business that was for the good of the country, and were drawing up a petition to Parliament, an address to the King, or something of that kind. They dismissed peaceably soon after. I locked the door and took the key with me."

On the day following the forcible ejectment of the Reformers from the Hall of the Journeymen, they assembled in a workshop belonging to Mr John Laing, joiner, in Lady Lawson's Yard, on the south side of the Crosscauseway, which was beyond the jurisdiction of the City Magistrates, and here they were pounced on by Harry Davidson, Sheriff-Substitute of the County of Edinburgh, who also forcibly broke up their meeting. A few days afterwards Skirving, Margarot, and Gerald were apprehended; and, having one after another been arraigned before the High Court of Justiciary on the charge of sedition, they were each found guilty and were sentenced to transportation beyond seas for a period of fourteen years.*

The trial of these Reformers, the extraordinary legal acumen and eloquence which they displayed in their defence, the just and equitable principles which they enunciated, the harsh, unfeeling, and tyrannical observations made by the Judges and Crown Lawyers, and the severity of the punishment imposed, produced a strong impression on the public mind, and called forth remonstrance and condemnation from many gentlemen who dared to speak out and from several Members of Parliament in the House of Commons. Thomas Campbell, the poet, then a youth attending the University of Glasgow, having obtained a few days' holidays, came to Edinburgh, and was present at some of the trials. His biographer says, that " the whole scene in the Parliament House—the judges on the bench, the prisoners at the bar, their looks, their eloquence, their indignant repudiation of the charges brought against them, their fervent appeals to the Jury, their sentence, their solemn protest and despair—all seemed to haunt his imagination in after life like a reality which nothing could efface." Campbell and others might sympathise with these bold and ardent reformers and consider that the sentence imposed on them was harsh and unmerited, but a portion of the inhabitants of Scotland thought otherwise. Instead of regarding them with complacency or approval, they denounced them as pillagers, levellers, and cut-throats, and the consequence was, the Journeymen came in for a share of odium and condemnation for allowing them to hold their meetings in the Lodge Hall.

At a Quarterly Communication of the Grand Lodge, held on the 4th November 1793, the chairman, Thomas Hay, Esq., Substitute Grand Master, stated that he understood that some of the Lodges in and about the city had been in the practice of allowing certain persons, styling themselves " The Friends of the People," to assemble in their Lodges, whose deliberations, it was said, were of a turbulent and seditious tendency, and from the station in life of the greatest part of the people composing these meetings, the Lodges could reap very little pecuniary aid towards their funds by the letting of their halls; he therefore moved that these Lodges be prohibited from allowing any such meetings to be held in their halls, and that the Grand Lodge make good from the funds appropriated to the relief of the poor, what loss or damage these Lodges can show that they had thereby sustained. This motion was carried unanimously, and the Lodges were enjoined to pay obedience thereto with certification. In consequence of this decision, the Journeymen resolved to appoint Brs. James Muirhead, David Wilkie, William Guthrie, William Torbet, James M'Kean, Adam Gillies, and Alexander M'Donald, to act along with the Managers in letting the hall.

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* Thomas Muir had a short time previously been tried before the High Court on a similar charge, and had received the same punishment; and the Rev. Thomas Fysche Palmer had, for the same crime, been tried before the Circuit Court of Justiciary at Perth, and sentenced to seven years transportation.

On the 7th of December 1793, two days after the dispersion of the meeting of " The Friends of the People " in the hall of the Journeymen, the Grand Lodge met, when the Chairman, Thomas Hay, Esq., the Substitute Grand Master, formerly referred to, represented that the Lodge of Journeymen Masons, notwithstanding the decision of the Grand Lodge at last Quarterly Communication, had let their hall to " The Friends of the People " and he wanted to know how the Grand Lodge would dispose of the matter. It was thereupon resolved, that, by a public advertisement in the newspapers, the Grand Lodge should be specially summoned to meet on Thursday, the 12th current, to consider the matter; and further, that circular letters should be sent to the Managers of the Journeymen Lodge, and the brethren associated with them, to attend on that occasion in order to answer for their conduct. At the meeting on the 12th, Br. Peter Douglas, Master of the Lodge, and the other Journeymen who had been specially summoned, made an appearance. They were subjected to a strict examination, when it appeared that Br. Douglas had stood up for adherence to the decision of the Grand Lodge, and had been backed up by Brs. Thomas Peacock, John Doig, William Guthrie, David Wilkie, Alexander Duff, and James M'Donald, and, in consequence, they received the thanks of the Grand Lodge. On the other hand, Brs. Thomas Miller, Andrew Cockburn, Henry Ruddiman, Thomas Porteous, and Thomas Watson, had disregarded the behest of the Grand Lodge, and had, it appeared, exerted their influence to obtain the hall for the meetings of "The Friends of the People." The Grand Lodge thereupon pronounced a sentence of suspension on the two Journeymen first named, to the Quarterly Communication in May next, and on the three others to the Quarterly Communication in February. They were, however, to have access to the Journeymen Lodge to discharge their duty as Managers, but they were prohibited from holding the office of Master or Warden and from interfering in the business of the Grand Lodge until they had made an ample apology for their conduct.

The Minutes of the Journeymen are very vague on this subject, but it appears that a majority of them did not view with complacency the proceedings of the Grand Lodge; they regarded them as unwarrantable interference with a private arrangement with which the Grand Lodge, in their opinion, had nothing to do. They most likely contended that it was not within the province of Freemasons as such, according to their oldest charges, to decide what was right or wrong either in politics or religion; and in order to show their independence and their disapproval of the conduct of the Grand Lodge, they resolved to insert an advertisement in the newspapers, that they were prepared to let their hall to any person, without question, who would pay the highest rent. Notwithstanding this bravado a petition from the Master and some members was presented to the Grand Lodge on the 3rd of February 1794, praying that the sentence of suspension lately passed on five of the brethren should be removed, and that they should be restored to their full Masonic privileges as formerly. Some of them, it is said, in the Minutes of the Grand Lodge made a full and candid apology and were accordingly reponed, and promised in time to come to behave themselves according to the rules of the Craft. The Journeymen, in this instance, had not only to bear the condemnation of the Grand Lodge, but also a pecuniary loss. "The Friends of the People" very likely, on account of their forcible repression, failed to pay anything for the use of the hall, small as the rent was. At a meeting on the 21st of February 1794, it was therefore resolved to take steps to recover payment, but it does not seem, from any record preserved, that they ever obtained it. At the same meeting, on the motion of Br. M'Donald, a cordial vote of thanks was awarded to the Master, Br. Peter Douglas, " for the manner in which he had supported the honour and dignity of the Lodge in the late affair before the Grand Lodge of Scotland." Although the Journeymen in some respects lowered their flag to the Grand Lodge, yet, as they consisted for the most part of working men, it is likely that they had a sympathy with the principles and movements of " The Friends of the People." The five gentlemen who at that time were condemned and expatriated for their advocacy of Reform principles and who, in consequence, endured great hardships and sufferings and were sent to a premature grave, are now usually styled the " Scottish Political Martyrs." Their names, their merits, and sad fate are commemorated by a tall obelisk erected in the Old Calton Burying Ground of this city.

The keeper of the Hall, for a considerable time, was William Nairn, who lived in the adjacent buildings of the Mint. He has been eulogised, and perhaps immortalised in a song by Br. James Ballantine, under the sobriquet of " Auld Willie Nairn, the last Laird o' the Mint " ; and he is one of the characters in Br. Ballantine's fiction, entitled " The Gaberlunzie's Wallet." Br. Ballantine, in his boyish days had seen and conversed with Nairn, and the following sketch of him, which he has given in his fiction was, no doubt, drawn from personal recollection. " His features," he says, " were strongly marked, and his hair rivalled in whiteness the powder with which the collar of his coat was so plentifully bedaubed. His whole figure, dress, and appearance, were of an antique cast, and his character was strictly in keeping with these external indications. He was an enthusiastic local antiquarian ; knew every old house, stair, wynd, and close which, in former times, had been the scenes of remarkable events or wherein had resided any of the Scottish nobility. He had a good deal of the Jacobite spirit about him and might often have been seen wandering alone through the desolate court of Holyrood in the dusk or sauntering in the summer afternoons about the romantic heights of Salisbury Crags. Nothing so much delighted him as hearing chanted, ' The Auld Stewart's back again,' and although his voice was not quite so firm as it had once been he sang with great vigour and energy ' The Wee, Wee German Lairdie.' His mind was of the most benevolent kind, his disposition open and generous to a fault ; he would never listen to an evil report of his neighbour's fame, and he checked all attempts at slander with a shrug of the shoulders, a fidgety look of impatience, and his favourite expression, ' We cam nae here to speak ill o' our neighbours.' "

Br. William Nairn was admitted a full member of the Lodge in the year 1779. He was appointed to the Office of Grand Steward in 1782. He was at that time, as appears from Peter Williamson's Directory, a grocer, and had his shop at the head of Kinloch's Close, in which, with other articles, he sold intoxicating drinks. The Master of the Lodge, Br. Alexander Crawford, at a meeting on the 24th October of the year following, stated that it was an old law of the Grand Lodge that all persons keeping public-houses were prohibited from holding the office of Grand Steward, and therefore he submitted that Br. Nairn should not be re-elected. This proposal was given effect to, and Br. John Fair was elected to that office. Br. Nairn was, however, by a great majority, again elected to this honourable post in 1791 and held it for two years.

Br. Nairn for several years acted as one of the Managers of the Lodge, and in 1786 was elected Junior Deacon. Being a non-operative, he was precluded from filling any of the higher offices of the Lodge ; but he was for a number of years appointed, with two or three other brethren, to prepare the punch for Convivial, or what was commonly called " Punch " Meetings. The common beverage then was rum punch, which was prepared or " brewed," as it was called, the evening previous, and for a number of years each member was supplied with a bottle of it with bread and cheese at the low ransom of 9d. This refreshment was then raised to 10d., and ultimately to 1s. 6d. Br. Nairn, most likely from his connection with the spirit trade, was an adept at brewing punch, as he could gauge to a nicety the proper proportion of the ingredients of which it was composed. The barrel which he used was long preserved in the cellar of the Lodge, and was much valued as a relic of the festive occasions of bygone times.

On St. John's Day 1803, the Master, Br. William Moir, after enumerating the many services which Br. Nairn had rendered to the Lodge, and particularly in keeping the key and letting the hall to the best advantage, proposed that he should receive a vote of thanks. This proposal was cordially and unanimously responded to and thanks were awarded to him accordingly. He resigned the charge of the Lodge property in 1807. On St. Andrew's Day of that year he was present in the Parliament House at the election of the Office-Bearers of the Grand Lodge, and, being the oldest Journeymen present, had the honour of carrying the mallet before the Grand Master, the Earl of Moira, in the procession that took place to the Tron Church, in which a sermon was preached to the Masonic Brethren by the Rev. Alexander Brunton, one of the ministers of the Church.

Willie Nairn was not only a keen Freemason, but from Br. Ballantine's song it appears he was also a devoted antiquary. He says :—

> "He had mony auld queer things frae queer places brought,
> He had rusty auld swords whilk Ferrara had wrought,
> He had axes wi' whilk Bruce and Wallace had fought,
> An' Auld Roman bauchles wi' auld bawbees bought.
>
> For aye in the Cowgate for auld nicknacks starin'
> Day after day daundered auld sage Willie Nairn."

He also, like a true Freemason, abounded in private deeds of charity and benevolence, finding many objects for his compassion in the lanes and closes of the Cowgate.

> "For mony sad scene that wad melted kauld airn,
> Was relieved by the kind heart o' auld Willie Nairn."

Br. Nairn who appears from the books of the Lodge to have been for some months laid aside by disease and the debility of age died in the beginning of August 1825.

The regular meeting of the Committee of the Journeymen, held annually on the 13th December, preparatory to what is usually called the "Cleansing Meeting" on the 20th, was for many years concluded with a short convivial, and called Willie Nairn's night, in honour of the veteran Laird of the Mint. This meeting, for many years, was wont to be enlivened by the singing of the song, "Auld Willie Nairn," by Br. James Begbie, plasterer, another keen Freemason, and a zealous member of the Lodge. He was a candidate for the chair in 1852, when it was vacated by Br. Jackson, but Br. Walter Wright was preferred. He afterwards held the office of Senior Warden. On "Willie Nairn's night," 13th December 1853, a number of the brethren presented him with a handsome Masonic Jewel in recognition of his services.

The Hall of the Lodge Journeymen was from time to time cleaned, painted and ornamented. Around the walls were rows of pegs, and on meeting nights there was a grand display of hats, bonnets, plaids, and greatcoats. It was lighted with candles down to 1831, but on St. John's Day of that year it was lighted with gas for the first time. It had, by and by, rather a dark and faded appearance, and the lobby was extremely damp and disagreeable. It was, therefore, resolved in 1856 to subject it to a thorough renovation. Br. George Ingram gave a supply of bricks and paving tiles gratis, and Br. Walter Wright made a present of a number of gas globes ornamented with Masonic emblems. The work of renovation, chiefly done by Br. John Lamb and Br. Thomas Field, having been completed, it was occupied for the first time thereafter on St. John's Day of that year. The ornamentation was chaste and graceful, the appearance light and cheerful, and altogether it presented a striking contrast to the dismal aspect of things outside. Persons entering it for the first time were rather surprised at finding a Hall possessed of such elegance and attraction in a locality so degraded and unpromising. Here is a description of the old Hall as given by the late Br. Wm. Hunter:—

On entering, the first object that attracted attention was the Master's Chair, which was richly ornamented with the Square and Compasses, with two emblematical columns and capitals, with gilt representations of the sun, moon, and seven stars, and was surmounted by a crimson canopy richly festooned. The chair and canopy which were purchased in 1816 cost £15. The ceiling was after a design by Br. Andrew Kerr, architect. It was divided into three compartments. The two at each end were finely ornamented with the five points and the double equilateral triangle, while the centre one had representations of the sun, moon, and seven stars, the all-seeing eye, the twelve signs of the zodiac, the circle, and point, with the two parallels, etc. On the cove immediately above the Master's Chair, the Masons' Arms were beautifully emblazoned, having on the one side at a little distance, an enwreathed cross, and on the other the Holy Bible, one of the great Lights of Masonry. On other parts of the Cove were representations of the owl, a bird sacred to Minerva, the goddess of Wisdom; the bee-hive, emblematical of industry; the mallet, trowel, and other masonic symbols, together with two finely-executed scrolls containing the following inscriptions:—"Hear instruction and be wise," and "Remember the poor and needy." The orchestra, or fiddler's gallery, which fronted the Master's Chair, and was erected in 1815, had an ornamental railing hung with dark blue cloth, the colour of the clothing of the Lodge on which were represented a harp with the level on one side and the plumb rule on the other. On the ceiling of the orchestra were the arms of the city of Edinburgh, indicating the original connection of the Journeymen with one of the city corporations.

Around the walls, in niches, were six classical figures holding some of the gas brackets by which the Hall was lighted. Two of these were the Graces Thalia and Euphrosyne, a third was Bacchus, the patron of the vine, the Osiris of the Egyptians, and another name for the sun, so important a symbol in the Masonic ritual. A fourth was his wife Ariadne, whom he crowned with seven stars, which were afterwards made a constellation still to be seen in the heavens, and which were usually represented on all important portions of Masonic appointments. A fifth was Paris, son of the renowned Priam, the arbiter chosen to decide who was the most beautiful among the Goddesses, and a warrior who fought many battles and killed among others the famous Achilles. The sixth was Helen, the wife of Menelaus, and the most beautiful woman in the world, according to the decision of Venus herself. The connection of Paris and Helen with the sack of Troy, the prinicpal theme of the great poets Homer and Virgil, are well known. On richly ornamented brackets were the busts of four distinguished Scotsmen and Freemasons, viz., Sir Walter Scott, Dr. Chalmers, a present from Sir John Steel; Professor Wilson, and Robert Burns. The Hall was futher ornamented by a large picture in a handsome gilt frame, presented in 1860 by Br. James Jamieson, photographer, Lothian Road. It contained correct protraits of forty-five brethren who were at that time connected with the Lodge.

1867-1870.

In the progress of inquiry into the sanitary condition of large towns, it was seen that dirt, poverty, and disease had their strongest fastnesses and performed their direst havoc in the old and narrow streets and alleys. In such places the buildings had been very much huddled together, and in process of time had become greatly decayed and were expensive to keep in repair. The houses in the numerous wynds and closes of Edinburgh, which at one time were the abode of the great and noble, or which had accommodated the wealthy and influential burghers, had been deserted by these classes and given over to the very lowest and most wretched portion of the population. It was found that the only mode to obtain an effective improvement was to tear them down altogether, and to construct houses of a better class, and streets of a more open and spacious character. A great work of this kind was carried on in Edinburgh for several years subsequent to 1827, when many venerable houses in Candlemakers' Row, Liberton's Wynd, Gosford Close, the West Bow, and the Castlehill were swept away, and George IV. Bridge, Victoria Street, and the approach by the Castle Road were formed.

After Br. William Chambers had been raised to the Provost's chair in 1865, a movement was set on foot to effect still further improvements on the old lanes and wynds of the city. An Act of Parliament for this object was obtained in 1867, which empowered an Improvement Trust to borrow money to the extent of £350,000 and to impose a tax not exceeding fourpence in the pound on the inhabitants for a period of twenty years. One of the first places operated on was St. Mary's Wynd, long famous for the sale of clothes, both old and new. Robert Fergusson, in his poem of "Auld Reekie," thus refers to the beneficial services that could be obtained in this narrow lane:—

> "Now, gin a loon should hae his claes
> In thread-bare autumn o' their days;
> St. Mary, broker's guardian saint
> Will satisfy ilk ail and want."

The hand of the destroyer was next seen at work in the venerable wynds of Toddrick and the Blackfriars. The east side of Blackfriars' Wynd, the whole of Toddrick's Wynd, the buildings of the Mint, and a contiguous portion of the Cowgate and the High School Wynd were doomed to destruction and, of course, among the rest the premises of the Journeymen. The last monthly meeting took place in them on the 13th of January 1870, when Br. Alexander Hay, jeweller, P.M. of the Lodge Celtic, and Br. David Palmer, S.W. of the Lodge Defensive Band, were made honorary members of the Lodge. The Journeymen met in them for the last time on the evening following when three gentlemen were entered apprentices, and a strong regret was felt and expressed that the place in which the brethren " of the mystic tie " had met for more than a hundred years, in which they had dispensed so many subsidies to assist the poor and the unfortunate, in which they had seen so many happy gatherings of the Craft, and in which they had so often interchanged fraternal sentiments of amity and good will with members of other Lodges, was to be swept away. The Secretary, in recording the last minute that he would ever write within its walls, inserted on the margin of his book the doleful word " Finis." The Incorporation of Wrights and Masons kindly offered accommodation to the Journeymen in their hall, Burnet's Close, and so did the Lodge St. James' in their hall, Writers' Court. The Journeymen availed themselves of these offers and held meetings sometimes in the one place and sometimes in the other. They celebrated the Festival of St. John, 27th December 1870, in the Lodge Room of the Canongate Kilwinning, at the head of St. John Street, which had been generously placed at their disposal for that occasion.

The reference to the use of Mary's Chapel is contained in a lodge minute, thus :—

28 January 1870.

" This evening the Lodge met in Mary's Chapel and was duly constituted. Being in that comfortable place of meeting by the kindness of Convener Field and Deacon Robertson, it was unanimously agreed to send an excerpt of the Minute of 3rd December last to these two gentlemen recording a vote of thanks awarded to them by the Lodge and their handsome offer of the use of their Hall for the Meetings of the Lodge during the time we are erecting a new Hall for ourselves."

When it became apparent to the Journeymen that they must of necessity renounce their old premises, they took into earnest consideration the terms on which they should dispose of them to the Improvement Trustees. They appointed four of their Brethren, all master builders in Edinburgh, to put a value on them. Each of these brethren, as might be expected, gave in a different sum. One of them was considerably higher than the others, but the average estimate of the other three was nearly £1000. A motion was therefore proposed and carried at a meeting on the 31st of January 1869, that this sum should be demanded. It subsequently became a subject of keen discussion whether the Journeymen should take a sum of money in whole for the buildings and site of their old tenements, or should insist on getting a sum of money in part payment, and also the the site for new premises. In the end, the latter proposal found most acceptance with the members of the Lodge. The terms ultimately agreed on were that the Journeymen should receive £75, a site 45 feet in length and 36 feet in depth, free from feu-duty, and that all expenses of title-deeds, etc., should be defrayed by the Improvement Trustees. They obtained also the privilege of constructing an oven under the causeway and of having one of their shops licensed as a public-house. The new site which they got was certainly not greatly dissimilar in extent to the old one. If the old was longer the new was broader, but the sum of £75 for tenements containing two dwelling-houses, two apartments of fair size, used as Committee and Steward's rooms, and a spacious and highly ornamented hall, was surely far too little. To say nothing of the intrinsic value which the Journeymen attached to the old premises, endeared to them as they were by many pleasant and touching associations, they could not erect other premises suitable for their purposes for twenty times the amount which they received. The Improvement Trustees had certainly compulsory powers to acquire the property, and the likelihood is, that the Journeymen could get no better terms, but it is undoubtedly the fact that by the improvement operations the Journeymen were involved in a very heavy immediate loss which, considering the benevolent character of their institution, they ought not to have been.

The spot assigned to the Journeymen for the erection of their new premises, was, in accordance with their wishes, very nearly on the site formerly occupied by their old tenements. In the old title deeds it is designated the spot on which stood the Calender House connected with the Archiepiscopal Palace already referred to. The term "Calender House" is most likely another name for laundry, and if this is correct, the maid-servants of the Archbishops would, on this spot, pursue their washing and dressing operations more than three centuries ago.

The plans of the new building were prepared by Br. Andrew Kerr in conformity with the old style of Scottish architecture, approved of by the Improvement Trust; the mason and other work was contracted for at the aggregate amount of £2,118, and arrangements were made for laying the foundation stone with due Masonic honours on the 30th November 1870.

The auspicious day at length arrived when the ceremony was to be performed by the Most Worshipful the Grand Master Mason of Scotland, the Earl of Dalhousie, and other office-bearers of the Grand Lodge. During the forenoon, the various Lodges which had intimated their desire to participate in the demonstration, assembled in their respective meeting places and shortly before twelve o'clock marched to the Freemason's Hall, George Street, where the Lodge Journeymen had meanwhile assembled. After the Lodge had been opened in the customary form, it was announced that the Grand Master was ready to enter and, on being admitted, the noble Earl was received with loud applause by the Brethren present. The Grand Master took his place on the platform, and Brother Field, the Right Worshipful Master of the Journeymen Lodge, presented his Lordship with a beautiful mallet, formed of a piece of one of the oak beams of Cardinal Beaton's Palace—a structure which had been removed to make way for the city improvements in that quarter. The design of the Scottish thistle was neatly carved on the side of the mallet and the silver mountings contained suitable inscriptions. The Earl returned thanks, and said that he highly prized the gift which had been made to him, and which he would hand down as an heirloom to his family as being connected with the last official act he would perform as the Grand Master Mason for Scotland. About half-past twelve o'clock the different Lodges were marshalled in the following order:—Lodge Journeymen, No. 8; Kirkliston Maitland, Kirkliston, No 482; Rifle, No. 405; Charleston of Aboyne, No. 281; St. John, Mid Calder, No. 272; Portobello, No. 226;

Trafalgar, Leith, No. 223; Roman Eagle, No. 160; Edinburgh Defensive Band, No. 151; St. Mark, Glasgow, No. 102; St. James, Edinburgh, No. 97; St. Thomas, Arbroath, No. 40; St. Mary, Coltness, No. 31; Dunblane, No. 9; Canongate and Leith, No. 5; Canongate Kilwinning, No. 2; Mary's Chapel, No. 1.

The Office-Bearers and Grand Master, members of the Grand Lodge, and a guard of the Journeymen Lodge, brought up the rear. The procession was headed by the fine band of the City of Edinburgh Artillery Volunteers, who, relieved by the band of the 90th Regiment, played a number of appropriate airs along the route, which was by way of George Street, Hanover Street, Mound, High Street, St. Mary's Street, Cowgate, to Blackfriars' Street, where they arrived about one o'clock. The marshalling was conducted by Brother Mackenzie, Grand Marshal of the Grand Lodge.

A platform was erected at the site for the accommodation of ladies (of whom about 200 were present) and Brethren of various lodges in attendance as spectators. The band of the 90th Regiment was stationed in the vicinity of the stone and after the arrival of the Grand Master, the proceedings were commenced by the band playing a stanza of the National Anthem. Prayer was then offered by the Rev. R. G. Fraser of Leith, acting Grand Chaplain, and the laying of the stone proceeded with the usual formalities. A box containing a variety of documents having been placed in the cavity by Br. Laurie, Grand Clerk, a plate was placed over it with the following inscription :—

"By the favour of the Great Architect of the Universe, in the thirty-fourth year of the reign of Her Most Gracious Majesty Queen Victoria, and on the thirtieth day of November A.D. 1870, A.L. 5870, the foundation stone of a new hall for the accommodation of the Lodge Journeymen Masons, Edinburgh, was laid with great solemnity by the Right Hon the Earl of Dalhousie, K.T., G.C.B., Grand Master Mason of Scotland, assisted by the Grand Office-Bearers in presence of an assemblage of the various Lodges and Brethren of Edinburgh and the provinces. Office-Bearers of the Lodge Journeymen Masons :—Thomas Field, R.W.M.; John Crooks, P.M.; Thomas Miller, S.W.; John Beddie, J.W.; Hugh Munro, S.M.; Daniel Shearer, D.M.; James Panton, S.D.; Daniel Traill, J.D.;

William Barton, Treasurer; Robert Phemister, Secretary. Building Committee:—Ex-Convener Field, R.W.M.; John Crooks, P.M.; James Paterson, John Lamb, Robert Mackintosh, Convener Daniel Robertson, William Hunter, John Davidson, Peter Sinclair, James Colville, William Barton, Andrew Kerr, architect; W. Duncan, master builder."

The upper stone was afterwards lowered, the band playing while that was being done. The stone having been set, the plumb was applied by the Right Worshipful Junior Grand Warden, Colonel Campbell of Blythswood; the level by the Right Worshipful Senior Grand Warden, Br. Mann; and the square by the Substitute Grand Master, Br. H. Inglis of Torsonce. The Grand Master afterwards completed the work by striking the stone three times with the mallet, which had been presented to him by the Journeymen. The band here played the Masons' anthem and after the Grand Master had poured the contents of a cornucopia of oil and wine upon the stone, three hearty cheers were given for the success of the undertaking.

The Grand Master then thanked the Brethren and ladies and gentlemen who had done the Grand Lodge the honour of being spectators of the day's proceedings, and said he had now to announce that the corner stone of the hall had been duly laid with all Masonic honours. This was the last duty of the kind which it would fall to his lot to perform as Master Mason of Scotland, and he could assure them that it gave him the greatest pleasure to do it. They were aware that the Lodge Journeymen was a most ancient one, that it was an offshoot of Mary's Chapel, and that it had distinguished itself during its long existence by constant acts of Masonic charity and general benevolence. The Masons were aware, but that assembled company might not be so, that amongst its other acts of Masonic charity it contributed free labour to the erection of the building which was now about to be superseded by a new one—the old Infirmary—a building within the walls of which more blessings had accrued to the community of Edinburgh than any other institution within the municipality. To obey the behests and comply with the requests of such a body, was not only a pleasure to a Master Mason, but it was an honour conferred upon him which he would not easily forget, apart altogether from the manner in which the Lodge Journeymen had acted personally towards himself. The sense of their grateful feeling for the work he had so unworthily performed, had been evinced by the presentation to him of a very handsome mallet carved from the oak in Cardinal Beaton's old house, which he would take care would descend among his other Masonic trophies as long as things were permitted to descend, from heir to heir. He would not detain the assemblage longer further than to again express his thanks to the Lodge Journeymen for the honour conferred upon him and to pray most earnestly that it might please the Great Architect of the Universe to permit the great work which he had commenced to be finished in due course of time without injury to life or limb, and that when finished it might be a hall fitted to receive so worthy a Lodge, and one in which, in a fitting manner, those benevolent acts of hospitality might be shown, which he knew it was the pleasure of the Lodge Journeymen to exhibit to brother Masons.

Ex-Convener Field, the Worshipful Master of the Lodge Journeymen, expressed the gratification which the Lodge experienced at the honour conferred upon them by the Grand Master Mason of Scotland, and the Grand Lodge in the part they had taken in to-day's ceremony. The enconiums passed by the Grand Master on the Lodge Journeymen were fully as great as they deserved, but it would be their interest and endeavour in future both to finish the hall and to conduct themselves as Masons in such a manner as to deserve approbation.

On the call of the Grand Master, three cheers were given for the Queen, for the Lodge Journeymen, and the ladies. Three cheers were also accorded to the Most Worshipful Grand Master.

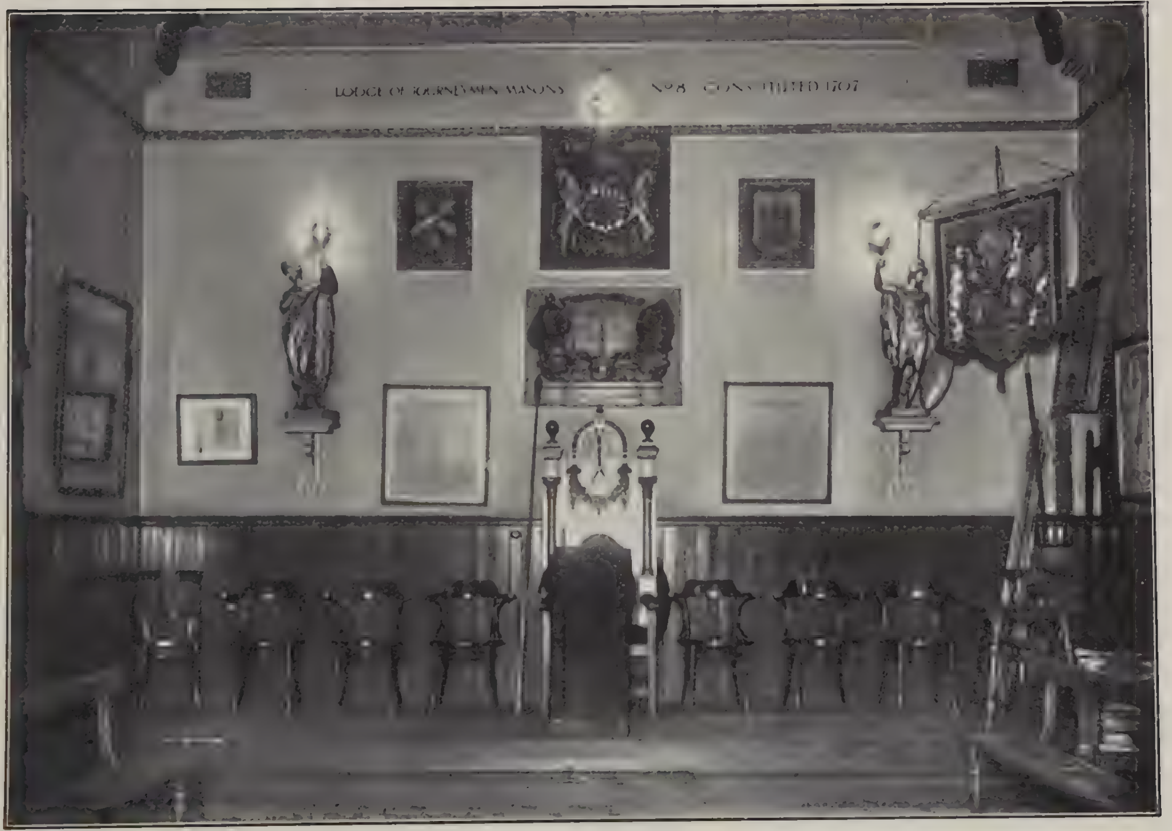
Br. Kerr then said that he had been directed by the Right Worshipful Master and members of the Lodge Journeymen to express to the Lord Provost and Magistrates and the City Improvement Trust their most cordial thanks for the high honour they had conferred upon the Lodge by being present at the laying of the foundation stone of the new hall. He assured them that it was not only highly appreciated by the members of the Lodge now present, but would be hailed with delight by those who were absent and were scattered over all parts of the world. Their presence showed the amount of reciprocal feeling which existed in the ancient metropolis of Scotland between the governing powers and the governed. He further, on behalf of the Lodge, expressed how highly pleased they were with the courteous manner in which the members of the Improvement Trust forwarded the arrangements made for the transfer of the property and also for the handsome manner in which the Trust had aided them in every way in the erection of their new hall.

Three cheers were given for the Lord Provost, Magistrates, and the members of the Improvement Trust.

After the ceremony the members of Grand Lodge, and Lodge No. 8 marched to St. Mary's Hall, where the Lodge was closed in the usual form. The whole proceedings passed off without the slightest hitch and gave great satisfaction to all parties interested.

The front elevation of the new building is treated in the old Scottish style of architecture. On a tablet above the doorway are carved the Masons' arms with the usual motto, " In the Lord is all our trust," and underneath this is the inscription, " Lodge of Journeymen Masons, No. 8, rebuilt 1870, Thomas Field, R.W.M., and Convener of the Trades." On each side of the tablet are square crobels supporting the celestial and terrestrial globes. The building is three storeys in height, the upper one having dormer windows ornamented with the circle and two parallels and the double equilateral triangle. A tablet in the front wall indicates that the building stands on the site of the Calender House of Cardinal Beaton's Palace.

Two shops with cellars form the ground floor. The second storey contains the hall with retiring rooms, and the third has accommodation for the keeper of the Lodge, for the library, the clothing, and other paraphernalia. The hall is spacious, being 42 feet long, 21 feet broad, and the height from floor to ceiling is 18 feet. It is ornamented with the busts, brackets, etc., that graced the walls of the old Lodge, with a few additions. Above the Master's chair are the Royal Arms of Scotland, with the Masons' Arms on the one side and the Arms of the city of Edinburgh on the other. And on shields around the hall are the arms of the fourteen Incorporated Trades of Edinburgh, viz., the Surgeons, the Goldsmiths, the Skinners, the Furriers, the Hammermen, the Wrights and Masons, the Tailors, the Bakers, the Fleshers, the Cordiners, the Weavers, the Waukers, and the Bonnet-Makers. The ceiling being crossed by heavy beams, has scarcely so light and ornamental an appearance as


LODGE OF JOURNEYMEN MASONS
No 8 CONSTITUTED 1707

Lodge Room (1930).

the one in the old hall, but otherwise the apartment is spacious and substantial and is found to be exceedingly suitable for the purpose intended.

The approaches to the Lodge, both from north and south, are now very different from what they once were. All the old houses in Blackfriars' Street have, with scarcely an exception, been demolished and it has a comparatively clean and spacious appearance. On the south many old houses in the Cowgate have been removed, while the very antique tenements that formed the High School Wynd have also been swept away and a new and more spacious street or opening has been formed in its place.

The building of the Lodge premises having been completed, they were solemnly set apart to the purposes of Masonry on the 8th of August 1871. On that day the Journeymen turned out in great numbers and received with every demonstration of respect, the Right Honourable the Earl of Dalhousie, Past Grand Master, and a considerable number of the Office-Bearers of the Grand Lodge of Scotland. After the Lodge had been opened in due form, the noble Earl proceeded to perform the solemn ceremonial observed in the consecration of Mason Lodges. He then declared that the building had been duly dedicated to the practice of Masonry, virtue, universal charity, and benevolence. Br. Andrew Kerr then proposed that a cordial vote of thanks should be given to the Right Honourable Brother, who had come on very short notice to complete the work which he had so well begun on the 30th of November preceding by laying the foundation stone, which as he had himself at the time said, was his last official act as Grand Master Mason of Scotland. This proposal was hailed with great applause. The Earl having acknowledged the compliment paid him, the Lodge was closed as usual in due form.

1870-1929.

A few years ago certain alterations were made on the ground floor of the Lodge premises. A reception room was constructed and the Royal Arch Chapter have a magnificent vault on this landing.

The Lodge room is still as it was in 1871. The walls, however, have been adorned with the panels from the old Grand

Lodge buildings in George Street, but the old tablets, with the exception of the one referring to Br. Douglas, to which Br. Hunter in his history refers, have long since been removed.

The description of the tablets as given by Br. Hunter is as follows :—

" On the west side of the hall, immediately above the fireplace, was a Marble Tablet erected by the Grand Lodge of Scotland to the memory of Br. Peter Douglas, to whom I have already referred. He was admitted a full member of the Lodge in the year 1782. He was of course an operative mason and was a remarkably shrewd and intelligent man. He was elected Junior Warden on St. John's Day 1787 and afterwards filled the offices of Treasurer, Master, Secretary, and in fact every office in the Lodge. Along with Br. Andrew Neil, Br. Gordon Murray, and Br. John Haig, he was named in Br. Peter Watherston's ' Last Will ' as one of his executors for realising his property and disposing of his different legacies. He showed so much zeal and discretion in attending to the business of the Lodge that on several occasions he received a cordial expression of gratitude and thanks. Besides discharging the duties connected with his offices in the Journeymen Lodge, he, for a number of years, took a prominent part in the business of the Grand Lodge. He died in August 1815. He had a son, a dreamy, reserved-looking man, who became a licentiate of the Church of Scotland, but, though his father was a keen Freemason, he never could be induced to join the Order. After his father's death he continued to live in Edinburgh, but how he was employed, whether in teaching or preaching, I could never ascertain. He was much respected by the Journeymen on his father's account. The last time that I saw him was on the 18th of January 1865 at the funeral of Mr George Lorimer, a brother of the Lodge who, in heroically attempting to save several persons from instant death, was himself killed by the falling of a wall of the Theatre Royal in one of the conflagrations to which it has been subjected. A hundred of the Journeymen turned out to do honour to the memory of their deceased brother by accompanying his remains to their resting place in the West Church Burying Ground, and they were joined on that occasion by the son of their old and respected brother, Peter Douglas. The tablet in the Lodge Hall referred to, bore the following inscription :—' The Grand

Lodge of Scotland, in Commemoration of the Masonic virtues of Brother Peter Douglas, deceased, late Master of the Lodge of Journeymen Masons, places this tablet in the Hall of that Lodge. 1815. 5815.'

"Two other tablets were attached to the wall on the north end of the Lodge. One of these intimated that Br. Peter Watherston bequeathed £20 and an eight-day clock to the Lodge. Br. Watherston was a marble cutter in Edinburgh and latterly an innkeeper at Jock's Lodge. He was admitted a member of the Lodge on the 19th of August 1791. One of the acts for which he was much esteemed and applauded by the Journeymen was his coming forward on the 21st February 1800 and advancing £50 to assist them in purchasing foreign grain without asking any security. At that time there was a great dearth. The crops in the country had almost entirely failed, foreign grain could not be easily obtained, and prices rose to a most unusual rate. The price of oatmeal was 3s. 7d. per peck and the quartern loaf 1s. 6d., and the consequence was that the poorer classes were subjected to extreme privations and sufferings. The Journeymen altogether raised £300 with which they purchased a quantity of foreign wheat, oats, etc., and these having been ground into flour and oatmeal, were brought to the Lodge Hall and sold at a moderate rate to the members. By these means much want and misery were relieved.

"The other Tablet in the hall intimated that Br. Robert Kay bequeathed to the Lodge the sum of £150. Br. Kay was born at Carrington in the year 1740. He was originally bred a joiner, but settling in Edinburgh, became an architect and builder. At that time the new approach by the South Bridge was in the course of being formed and Br. Kay entered into a series of building operations connected with this civic improvement, which he prosecuted with so much success as to realise a considerable fortune. He feued a piece of ground at Wester Duddingstone from Louis Cauvin, the French teacher and Founder of the Hospital that bears his name, and on this ground he built a mansion and laid out a portion of it as a garden. To this place he ultimately retired and here he spent the latter years of his life. His chief companions were Mr David Scott of Northfield and Mr Louis Cauvin, already referred to, and these three worthies are represented in a sketch by Kay, the eminent caricaturist. Br. Kay, at an early part of his life married Mrs Janet Skirving, a widow, who kept a tavern in the Canongate. They had no children, and Mrs Kay died on the 6th of August 1813. Br. Kay himself survived till the 13th of May 1818. When his Will was examined it was found that, after the payment of certain legacies, the residue of his property was bequeathed to various incorporations and charitable institutions in Edinburgh, and among others £150 to the Journeymen, coupled with the condition that they should keep his tomb in the Old Calton Burying Ground in repair in all time to come. It was some time before the Journeymen got this bequest, as Mary Musgrove or Hardy, a niece of Mrs Kay, laid claim to one-half of the moveable estate and raised an action in the Court of Session to reduce the Will. In this action she was successful and obtained the sum of £1,700. Mr Kay's heritable property was sold and the amount thus obtained and the remainder of his moveable estate were distributed among the institutions mentioned in his Will. The Sessional School that at one time stood in Market Street was almost wholly erected from these funds and a considerable portion of them also went to the Society for propagating Christian Knowledge. The Journeymen, in the end, obtained the whole of the £150 as originally indicated, and £13, 10s. additional as interest. Some of the Brethren, with their own hands, cut his name on the enclosure surrounding his grave in the Calton Burying Ground, and since 1818 they have annually inspected the spot and make such repairs as seem necessary."

For present needs, however, the hall space is hardly sufficient and it has been suggested that steps should be taken at an early date to extend southwards. It has also been suggested that the caretaker's quarters on the top floor and the room in which the Museum and Library are housed should be gutted out and a spacious refectory constructed where the brethren could adjourn to harmony leaving the lodge room, as it ought to be, a sacred chapel for conferring masonic rites.

Blackfriars' Wynd.*

The locality in which the premises of the Journeymen were situated and with which they were associated for more than a hundred and twenty years is entitled to some notice. In recent times it was held to be a degraded and disreputable portion of the town. The roadway was long full of holes and inequalities, not a few houses were in a state of ruin, their tenants were low and disorderly, and dirt and dilapidation everywhere prevailed. It was in a different state when the tenements in it were purchased by the Journeymen. Then not a stone of the New Town had been laid and the most wealthy and respectable citizens had their dwellings, and the civic corporations their halls, in similar parts of the town. The Journeymen had, for some time, as tenants, James Watson, writer, and Mr Auchenleck, minister of the gospel, and this shows that Hodge's Court was then occupied by a very different class of people from what it ultimately was. As a proof of the gentility of Blackfriars' Wynd, I may quote an advertisement that appeared in the *Edinburgh Gazette* shortly after the commencement of last century :—" There is to be a Boarding School," it says, " set up in Robinson's Land, Blackfriars' Wynd, upon the west side of the Wynd, near the middle thereof in the first door of the stair leading to the said land, against the latter end of May or first of June next, where young ladies and gentlemen may have all sorts of breeding that is to be had in any part of Britain, and great care taken of their conversation."

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* Chapter X. of William Hunter's History.

Blackfriars' Wynd was, in fact, at one time a very important and dignified portion of old Edinburgh. It went by the name of " The Preaching Friar's Vennel," and was so called because it was the principal outlet to the Monastery of the Blackfriars that stood in the immediate neighbourhood. In former days it had three places of public worship. Near the top was a building with the inscription over the doorway :—" In-The-Lord-Is-My-Hope. 1564," in which the Cameronians, after the Revolution of 1688, held their religious meetings, and hence it was called " The Auld Cameronian Meeting House." About the centre of the Wynd was a tenement, a portion of which was fitted up as a Roman Catholic Chapel and dedicated to St. Andrew. It was used as a place of worship until 1813, when the Pro-Cathedral in Broughton Street was erected. To this humble chapel with its motto " Miserere mei Deus " above its entrance, the Royal exiles of France, Charles Philippe, Count d'Artois, afterwards Charles X., his sons, the Duc d'Angoulême, and the Duc de

Berri, and their suite, came Sabbath after Sabbath and worshipped according to the ritual of the Catholic faith. They arrived in Scotland on the 5th of June 1796 and, for several years, by permission of Government occupied the Palace of Holyrood. Sir Walter Scott makes the following reference to these exiles when speaking in "Marmion" of the hospitable character of the good town of Edinburgh :—

'Destined in every age to be
Refuge of injured royalty;
Since first, when conquering York arose
To Henry meek she gave repose,
Till late, with wonder, grief, and awe,
Great Bourbon's relics sad she saw.'

The incumbent of this chapel, in latter times, was Bishop Hay, who dwelt in an adjacent house, but in consequence of the disabilities under which Roman Catholics then laboured and the popular hatred with which they were regarded, he had on his doorplate which remained to a recent period, simply the name "Mr Hay."

At the foot of the Wynd stood Baron Smith's Chapel, erected in 1722, long the most fashionable place of worship belonging to the Episcopal body in Edinburgh. Here the astute moralist and learned lexicographer, Dr. Samuel Johnson, came to worship in 1773. He was accompanied by the well-known banker, Sir William Forbes, a Mr Scott, and his host, Mr James Boswell. The senior pastor, the Rev. Mr Carre, on that occasion preached a sermon on the text "Because the Lord reigneth let the earth be glad," but he spoke in so low a tone that Johnson heard what he said very imperfectly. After sermon Boswell presented him to an English gentleman then well known in Edinburgh, Lord Chief Baron Orde. This chapel was removed in 1822.

A locality so markedly characterised for its various religious institutions was an appropriate place to set up a Mason's Lodge; but this Wynd had other claims to reverence and respect. At the top of it once stood the house occupied by Walter Chapman, who was, in 1507, the first to introduce the printing press into Scotland, who was Dean of Guild of the city in 1514, and who in 1528 founded a Chaplaincy at the altar of Jesus Christ in the Church of St. Giles, and endowed it with the rent of a tenement in the Cowgate. In a house occupying the same site, dwelt long after, Lady Lovat, the widow of the ruthless and crafty Lord Lovat, who was beheaded on the Towerhill, in 1747, for high treason. Here her Ladyship, who lived till 1796, befriended many a poor Highlander who had lost his cause and his means of subsistence by the disaster at Culloden. This tenement was burnt down by a fire which took place in the High Street in 1825. On the west was the town house, almost the only old one still standing, of the Earls of Morton, with a handsome ogee door head, a coronet, and other emblems.

At the foot of the Wynd at one period stood the town palace of the Sinclairs, Princes and Earls of Orkney, Lords of Roslin, Dukes of Oldenburgh, and Grand Wardens of the Mason Craft in Scotland. If Father Hay is in aught to be believed, the Sinclairs lived here in a style of uncommon splendour. One of their wives, Margaret Douglas, he says, had seventy-five gentlewomen and two hundred riding gentlemen who accompanied her in all her journeys. "She had carried before her when she went to Edinburgh if it were darke, eighty lighted torches. Her lodging was at the foot of Blackfryer Wynde, so, in a word, none matched her in all the country save the Queen's Majesty." On the opposite side and adjoining the Lodge premises, was the Archiepiscopal palace of the Archbishops of St. Andrews. It was built by James Bethune or Beaton, at first Archbishop of Glasgow from 1508 to 1524, and afterwards Archbishop of the Metropolitan See of St. Andrews, and who was also Lord High Chancellor of Scotland, and one of the Lord Regents during the minority of James V. After that monarch assumed the reins of power he was disappointed in obtaining some of the benefices that became vacant, and so, as Lindsay of Pitscottie states, "he remained still in Edinburgh in his awin Ludging quhilk he biggit in the Frieris Wynd, for he might not pas out of the toun becaus he was Chancellor for the tyme, and satt in the seatt of Justice, and cam no more to the Court bot as he was sent for." In 1528 the palace was occupied for a short time by James V., who had come to Edinburgh to attend a meeting of Parliament. Cardinal David Beaton, who was murdered in his Castle of St. Andrews, on the 29th of May 1546, occasionally resided in this palace. The Good Regent Murray, when Earl of Mar, appears to have occupied it at the time of his marriage to Agnes Keith, a daughter of William, Earl Mareschal. The marriage took place in the Church of St. Giles on the 8th of January 1562, and next evening Queen Mary and her Court paid a visit to the newly-wedded pair, when they were entertained to a joyous supper and were escorted back to Holyrood by a band of young craftsmen clad in armour. The last person of any note that occupied this old palatial building was William Abernethy, Bishop of Edinburgh, who married the heiress of Hawthornden and took the name of Drummond. This was about a hundred years ago, but of course the Journeymen had acquired the property adjoining a number of years before that period.

Blackfriars' Wynd was the scene of many memorable events. The famous combat between the Douglases and the Hamiltons, in April 1520, took place principally in this Wynd. In this skirmish a number of persons were slain, and it afterwards was popularly known by the name of "Cleanse the Causeway." James Beaton, at the time Archbishop of Glasgow, who had joined the Hamilton faction and was living in his palace in this wynd, received a visit from Bishop Gavin Douglas with the view of coming to terms of peace. The Archbishop maintained that he knew nothing of any hostile preparations on the part of his friends and in the heat of his protestations struck his hand on his breast and made a coat of mail, which he had under his gown, rattle. "Methinks, my Lord," said Douglas, "your conscience clatters," which was as much as to hint that his assertions were suspicious, as his warlike attire told a different tale. In the encounter which took place, the Archbishop's party was defeated, and he fled "to the Black Freir Kirk, and thair was takin out behind the altar, and his rockit rivin aff him, and had beine slaine, had not beine Mr Gawin Douglas requeisted for him, saying it was shame to put hand in ane consecrat bischop. So he was saiff at that tyme."*

Here, in 1588, occurred a furious personal encounter between the Earl of Bothwell and Sir William Stewart of Monkton, in which the latter was slain. At the top of the Wynd a fanatic named Mitchell, in 1668, fired a pistol at Archbishop Sharp, but the bullet missing him, seriously wounded his companion, Andrew Honeyman, Bishop of Orkney. Not the least remarkable incident connected with this Wynd is the circumstance that Queen Mary passed up it on the evening of Sabbath, the 9th of February 1567, an hour or two previous to the murder of her husband. The Queen that evening had been entertained at supper in the house of John Balfour by the Bishop of Argyle, and attended by the Earls of Huntly, Cassilis, and Argyle, with an escort of her archer guard and torchbearers, had gone to the house of the Provost of the Kirk of Field, where her sick husband was lying, and had parted with him for the night. She then hurried up Blackfriars' Wynd to attend a masqued ball at Holyrood on the occasion of the marriage of Bastian Pages, a valet of her chamber, to Christilly Hogg. A short time afterwards Bothwell, having changed his clothes, came with some of his accomplices down Toddrick's Wynd, called in the confessions of some of these miscreants " a cloiss beneath the Frier Wynd," on their errand of blood ; and after the explosion took place by which Darnley and his servant Taylor were blown into the air, he returned to his own house by the same wynd and went to bed. It has been a subject of keen controversy ever since, whether the Queen, previous to the movements of that terrible night, was not only aware but approved of the execrable deed which Bothwell was about to perpetrate.

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* Lindsay of Pitscottie.

Immediately on the east were the buildings of the Scottish Mint, erected in 1574, in which gold, silver, and copper money were coined down to the Union in 1707, and which had the privilege of a sanctuary, giving protection to insolvent debtors for twenty-four hours. Within a few yards of the hall of the Journeymen was the house of Thomas Aitchinsoune, the Master of the Mint, in which the town of Edinburgh, in May 1590, entertained in a splendid style the Danish Lords who had accompanied James VI. and his Queen to Scotland on the occasion of their marriage. In the mint buildings dwelt some of the most respectable inhabitants of the city, including the Earl of Argyle, the Countess of Stair, Lord Hailes, and Dr. William Cullen, the celebrated physician, and one of the Professors in the University who died here in 1792. A few yards to the south-west, in the Cowgate, was the house once occupied by Gavin Douglas, Provost of St. Giles, afterwards Bishop of Dunkeld, who is famous for having translated the Æneid of Virgil into the Scottish vernacular of the time, and who was, as Sir Walter Scott says :—

" More pleased that, in a barbarous age,
He gave rude Scotland's Virgil's page."

than with the pomp and circumstances of sacerdotal elevation. A little to the south were the grounds once occupied by the Kirk of Field and the Monastery and gardens of the Blackfriars, and now by the University, the old Royal Infirmary, the old High School, Surgeons' Square, etc.

The state both of Blackfriars' and Toddrick's Wynds had, in recent years, as I have already said, been much changed for the worse. Sanitary arrangements were sadly neglected. The mansions, once the abode of the noble and genteel, now begrimed with dirt and smoke, were inhabited by idlers of all descriptions, by the very lowest class of Irishmen, and by hawkers of fish, firewood, fruit, etc. Here was the shebeen in which thieves, prostitutes, and vagabonds of all sorts held their midnight orgies, and from which they issued forth to pursue their works of iniquity. In spite of everything repulsive, the Journeymen clung to their Hall, and it is a circumstance worthy of being recorded that, notwithstanding the character of the population in their neighbourhood, no brother, in passing up and down those dirty and dreary lanes, was ever molested in the smallest degree. On the contrary, the inhabitants always treated the Journeymen with the greatest deference and respect, being evidently proud that they persisted in maintaining their connection with the locality, when all other public bodies had abandoned the halls in the wynds and closes of the old town.

The present day Blackfriars Street is not yet, nor likely to be, a suitable meeting place for a Masonic Lodge, but when the history of the district is considered and the close neighbours we have in Canongate Kilwinning, it is not likely that a removal to another district will be an event for many years to come.

CHAPTER IV.

*THE OPENING OF THE NEW HALL AND CENTENARY OF SIR WALTER SCOTT.

ON the evening of the 15th of August 1871, the Journeymen held what, in common parlance, is denominated " The House-Heating " of the new premises and at the same time celebrated the Centenary of Scotland's great minstrel, Sir Walter Scott. Sixty Brethren sat down to an excellent dinner, and the chair was occupied by Br. Thomas Field, Right Worshipful Master of the Lodge. He was supported by Bailie Howden, Convener Robertson, Councillor Mitchell, Deacon Muir, Br. Andrew Kerr of Her Majesty's Office of Works, Bailie Hunter, Portobello; Br. Robert M'Intosh, Leith; Br. Hugh Munro, Depute Master; Br. William Barton, Treasurer; Br. John Davidson, Chaplain, etc.; Br. John Beddie, Senior Warden; and Br. John Gray, Junior Warden acted as croupiers. After the dinner, and the disposal of the usual loyal and patriotic toasts, Bailie Hunter was called on to propose the next toast. He said, before proposing the toast which had been assigned him, he might be permitted to congratulate the Journeymen on the completion and occupation of the excellent premises in which they were now assembled. Everything appeared most suitable and commodious for carrying on the work of Masonry. The hall, being spacious, was well fitted for lectures, soirees, balls, concerts, and masonic gatherings. Besides, they had preparation rooms, clothing rooms, and refreshment rooms, with all conveniences and appliances. Everything around had a gratifying look of comfort, durability, and elegance. They had now an approach by a spacious and cleanly kept street, only disfigured by the ugly excrescence of a piazza at the top.† In this building, solemnly dedicated to brotherly love and charity, Masonry was likely to flourish for ages after the present genera-

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* As taken from Hunter's History.

† This piazza has since been removed.

tion had passed away. In it many men would for the first time open their eyes on the mysteries and the light of Masonry. They would consequently grasp the hand of their fellow men with a warmer throb of affection, they would be more fully instructed in the duty which they owed to their Creator, their neighbour, and themselves, and they would be called on to exercise in greater perfection the graces and virtues that exalted man above the lower orders of creation, and lent a charm and a sweetness to human society.

But, notwithstanding all the advantages and bright prospects of the new hall, he could not forbear casting a longing, lingering look back to the old tenement which they had left. It was in some respects a raw, damp, patched-up concern. The access was repulsive and the inhabitants around degraded, but it had grand antiquarian surroundings, and many pleasant associations. The Journeymen had met in it for more than a hundred years. They had entertained in it not a few of the nobles of Scotland when holding the office of Grand Master; they had held in it many a happy convivial, and many a social union, when kindly and benevolent sentiments had been earnestly enunciated, and as warmly responded to. It had seen the Lodge go through some memorable vicissitudes from a high pitch of prosperity to a very low depth of depression. It had sent forth many goodly bands to swell processions on important public occasions, or to reciprocate acts of social fellowship with sister Lodges. On these accounts regret was felt that it was swept away; but though it was gone, the associations connected with it would long remain, and be dearly cherished. With these preliminary remarks he would now come to the toast which had been put into his hands, viz., " The Memory of Sir Walter Scott." This toast, he said, was certainly very appropriate on the centenary of his birth, a day on which celebrations of this event would be held in many parts of the world. He would assign one or two reasons why the Journeymen should do honour to the " Wizard of the North," the once " Great Unknown." Scott was a brother of the Masonic Order, having been entered in the Lodge St. David's, No. 36, on the 2nd of March 1801. He had, in his varied writings, set forth in a most attractive form, the literature, the history, the beautiful and romantic scenery, and the manners, customs, and superstitions of his native country; and he had peopled it with a large number of personages of the most interesting and life-like description, and by these means had raised it to an importance which it did nor formerly possess, and which had made it famous over the civilized world. As Scotsmen and inhabitants of this city, they could not forget how dearly he had loved " Caledonia stern and wild," and with what pride and affection he had spoken of " Mine own romantic town." Sir Walter was specially entitled to the gratitude and respect of the operative classes. No literary man had ever created so large an amount of employment in connection with his works. It would be difficult to estimate the extent of the demand which he had caused for the services of the paper manufacturer, the printer, the artist, the engraver, the bookseller, etc. He deserved grateful remembrance for the purity of his works, and for the immense fund of instruction, delight, and amusement which both his poems and romances had given to all classes. He was entitled to be held in grateful respect for the patriotic stand which he made in 1826 in defence of the Banking System of Scotland, when the Government of the day, his own friends, proposed to abolish the small note circulation to which the Scotch were strongly attached. In concluding, the Bailie referred to the manly and persevering efforts which Sir Walter had made to discharge the liabilities which devolved on him in consequence of the failures of the firms of Constable & Co., and James Ballantine & Co., in whose business transactions he was involved, thus setting an example of independence and integrity worthy of all imitation.

Br. Munro next proposed the Lord Provost, Magistrates, and Town Council of the city of Edinburgh. Bailie Howden, in replying to the toast, stated that he was present at the Theatrical Fund Dinner on Friday, the 23rd February 1827, when Sir Walter Scott acknowledged himself the sole author of the Waverley Novels. He had a vivid recollection of Scott proposing the health of Mr Mackay, so distinguished for his representation of the character of Bailie Nicol Jarvie. Sir Walter Scott said that he was sure, when the author of Rob Roy drank to the health of Bailie Nicol Jarvie, it would be responded to with that degree of applause to which the Bailie had always been accustomed, and that on the present occasion they would take care that it would be " prodigious." All eyes were turned on Mr Mackay, when, after a little pause, he rose and in his well-known character of the Bailie, exclaimed, "My conscience! My worthy faither the deacon couldna ha'e believed that siccan an honour should befa' me, his son, as to ha'e sae high a compliment paid me by the 'Great Unknown.'" Sir Walter interjaculated, "Not unknown now, Bailie." Bailie Howden said that both the toast and the reply were received with immense applause. Convener Robertson thereafter proposed the health of the R.W. Master, Br. Field, and Br. Field replied.

Br. Andrew Kerr next gave "The memory of Br. George M. Kemp," the architect of the Scott monument. Br. Kemp, he said, was a member of the Lodge Journeymen, having been admitted on the 17th April 1843. He was the son of a shepherd, located among the Pentland Hills. His predilection for studying the architecture of old buildings was first awakened by a visit to Roslin Castle and Chapel in his tenth year. He served his apprenticeship as a joiner with a Mr Noble, near Eddleston, in Peeblesshire, and when leisure would permit, paid visits to the Abbeys of Melrose, Dryburgh, Jedburgh and Kelso, and took drawings of their peculiarities. He had often heard him relate with pride the incident of Scott taking him into his carriage when he overtook him on one of his pilgrimages to examine the ecclesiastical and baronial antiquities of the south of Scotland. He was wont to speak of the great pleasure which he had felt in overcoming the many difficulties with which he had to contend in the prosecution of his architectural studies, both in his own and in foreign countries, when, like the masons of old, he wandered from town to town and supported himself during his stay by working at his ordinary trade. His design of the Scott monument was a noble conception. It is the greatest ornament of this beautiful and romatic city, and a proud and most fitting testimonial of a nation's gratitude and respect to the illustrious Scotchman whose incomparable merits and services it commemorates.

In the course of the evening the Lodge was visited by several deputations from sister Lodges in the city, and by Brethren from England and Ireland, to all of whom due honour was paid by the R.W. Master. The proceedings were pleasantly varied by the singing of a number of appropriate songs, and the Lodge was, at a seasonable hour, closed in due form.

The Journeymen, in order to execute the building of the new premises, were under the necessity of borrowing the sum of £1500. This was a heavy burden to be subjected to by the operations of the Improvement Trustees, but the prosperity of the Lodge has enabled the Journeymen to overcome it. The present R.W. Master, Br. Rennie, had the satisfaction a year ago to pay the last instalment of the loan, amounting to £500. The building is thus entirely free from debt and yields an aggregate rental from the hall and shops of about £137 yearly. It is a circumstance worthy of being noticed that Brs. William and Robert Watt, members of the Lodge, and brothers-in-law of Br. Andrew Kerr, who, though now resident in California, sent £52, 10s. as their contribution to assist in erecting the new premises."

With regard to the above reference in Br. Hunter's history to Br. George M. Kemp, the Architect of the Scott Monument, an interesting oration was delivered by Br. G. Graham Davidson, R.W.M., The Lodge of Edinburgh (Mary's Chapel), No. 1, at a meeting of the Lodge of Edinburgh St. Andrew, No. 48 (Scots Lodge of Canongate 1745), held on 18th October 1928 to commemorate the Centenary of Br. George Meikle Kemp's initiation into Lodge St. Andrew. Br. G. Graham Davidson said:—

"We are assembled here to-night to pay a tribute to the memory of Bro. George Meikle Kemp, under circumstances which are peculiarly appropriate. No city has a clearer claim than Edinburgh to celebrate his genius; no Lodge has a clearer claim than The Lodge of Edinburgh St. Andrew, No. 48, to celebrate his Masonic Birth. Kemp was born and bred within a few miles of our city, his greatest works were devised and executed in Edinburgh. The Scott Monument, which he designed, is one of our most valued possessions; it was here that he died, and he was laid to rest in St. Cuthbert's Churchyard, and most important of all, on this occasion, we honour him amidst the brethren of his Mother Lodge. Just over a century ago, Kemp was born into the Light of Freemasonry, and we are justly proud that this was his Mother Lodge; we are also proud that we still have in our possession a substantial proof of his membership—this massive and magnificient chair, which he designed, made, and presented as a Master's Chair to our Lodge on the 5th of October 1827, when he was initiated.

" A few days ago, while looking for Kemp's last resting place, I saw, in St. Cuthbert's Churchyard, the names of many who, in their day, were prominent in our city—names which are now forgotten by the world. Enshrined within the glorious National Monument, raised so appropriately within the walls of our ancient Castle, are the names of thousands of heroes whose combined courage and sacrifice have done perhaps more than anything else in history, to establish our freedom and to add glory to the traditions of our Nation. As individuals most of these names are also forgotten by the world. In Scotland, it used to be the custom to exhibit the family album for the diversion of visitors—a boring entertainment for even the older people, and a source of amusement for the younger generations. And this impresses upon us the cold fact that when ordinary mortals pass away, while with those nearest and dearest to them, they leave pain and a memory, they are soon forgotten by the world. But there are those whose talent, whose genius, has left in Art, in Science, in Poetry, in Music, memories of their great work in this world—memories which time cannot alter nor the years condemn. It is fit and proper that we who have inherited these great works should keep ever green the names of those who have bequeathed them. They have not only added priceless treasures to the wealth of our Nation—they have left a deep impress on the sands of time for all the succeeding generations to see ; their life and work stand for all time as examples, which, by adding to the glory of our traditions, must add fuel to the fire of our patriotism and so strengthen that sacred and indissoluble attachment which all true Scotsmen feel for the land of their birth. Thus the works of the victorious dead have helped to keep our Nation mighty and to inspire those who have followed them to make it mightier still. And, if Freemasonry had done nothing else, if our ancient Lodge had done nothing else, Freemasonry and this Lodge have done and are doing a great service in our day and generation by making it part of our work to honour those great men and Freemasons who have cut their names deeply on the Temple of Fame and given an added beauty to our greater Temple—The Temple of the Brotherhood of Man.

" The Scott Monument, one of the finest examples of graceful and ornate architecture in existence, is the masterpiece of Kemp's genius—people, coming from all parts of the world, gaze at it in rapture, and go away impressed by its transcendent beauty, thus testifying to the universal fame of Kemp's genius.

" His life is a masterpiece of Scottish grit and courage, and I cannot help feeling, after studying Kemp's short history, that his Life is even more inspiring than his work, and that is the greatest tribute that man can pay to man.

" The Birthplaces of great men are often preserved to posterity —amidst tottering tenements, thatched cottages and decrepit mansions we find tablets or inscriptions to remind us of these, but nothing remains of the cottage in the Moorfoot Hills where Kemp was born, and little of the tiny hamlet of Moorfoot where the Kemps then lived. Solitary, yet beautiful, far from the mercenary strivings of city life, the village nestled near the gurgling Gladhouse burn, amid the shadows of the surrounding hills, a charming picture, but one from which Kemp received little or no inspiration, because on the day he was born the lease of Moorfoot terminated and the Kemps, along with the other shepherd people, had to go. A few hours after Kemp's birth the family moved off to Newhall, fourteen miles distant, where the shepherd-father had secured employment. Here, as a shepherd-boy, Kemp assisted his father in the care of his fleecy flock. Here, among the natural beauties of the Pentland Hills, he learned to love the sunshine and the shadow, the rocks and streams, the rugged gorges, the birds and the flowers. Here, communing with Nature, and reared in one of those Scottish homes where simple religious thought and high moral purpose prevailed, his soul was never far from Nature's God. Here, was moulded and polished the character of one of whose Life and Work were destined to become an added gem to the treasures of Scotland. Here, Kemp's genius was born.

" At an early age he showed artistic and mechanical tendencies, and signs of intelligence above the average. He shaped and carved small cups and quaichs and became dexterous in the use of his pocket-knife ; in after-life this became a characteristic feature of his architectural work. When asked for a sketch or drawing, he invariably preferred to make a model in wood, cardboard, or clay, so as to show at a glance the desired proportion or perspective. The early manifestations of his genius impressed his parents, and they decided to send him to learn a mechanical craft. That of a house-carpenter and joiner was selected, and so it came to pass that he was apprenticed to a Mr Andrew Noble, a respectable master wright and joiner at Redscaurhead, near Peebles. From this time onwards, Kemp's life reveals one of the most striking examples of that indomitable perseverance, courage and grit which are the foundations upon which our National independence and strength have been built. Even as an apprentice, Kemp spent his evenings in studying illustrated works on architecture and found relaxation in reading history and poetry and in studying music. He became an ardent lover of Scottish legend and poetry and learned to play the violin with considerable success. Here, in the happy atmosphere of his employer's home—nourished by industry, self-denial, perseverance, and study—his genius began to develop. Without influence and with no money but what he made as a tradesman, with little education, but with the urge of latent genius, Kemp, from the day he left his home, had hitched his wagon to a star and never in his short life did he swerve from its guiding light. Very soon he learned that nothing short of indefatigable exertion could enlighten his mind and satisfy his soul ; that only by knowledge, grounded on accuracy, aided by labour and prompted and sustained by perseverance, could he hope to finally triumph over all difficulties, raise ignorance from its native darkness and establish definite achievement in his path of life. As an apprentice joiner at Redscaurhead, as a millwright in Galashiels, while working as a joiner with Mr Cousin, an Edinburgh builder ; while gaining more knowledge of his trade in Lancashire, while in Glasgow, London, and France, he was always an industrious, intelligent and valued workman, and, although always faithful to his master and his duties, the promptings of a higher purpose were never absent from his mind. While in the Borders, the chief pleasure of this working joiner, was to visit and study the ruined abbeys, ancient castles and towers, many of them famous in song and legend, and to make elaborate drawings of those that attracted him most.

" Kemp always made his journeys on foot when possible, and while walking to Galashiels to take up his new duties there a memorable incident of great interest occurred. Near the old tower of Elibank a carriage drew up beside him and he was offered a 'lift.' He took his seat beside the coachman and when he alighted at Galashiels some of the people standing by remarked that he had been riding with the 'shirra.' He then discovered that the kindly occupant of the carriage was Mr Walter Scott, Sheriff of Selkirkshire. Little did the great poet-author know that the lad whom he had helped on his way would one day conceive and fashion the monument which was to embody his countrymen's tribute to his genius.

"Edinburgh presented a feast of opportunities for Kemp's artistic temperament. Coming from the scenes of country life into our city he would feel much as Burns did when he wrote :—

> 'Edina! Scotia's darling seat
> All hail thy palaces and towers
> Where once beneath a Monarch's feet
> Sat legislation's sovereign powers.
>
> Here wealth still swells the golden tide
> As busy trade his labour plies
> There Architecture's noble pride
> Bids elegance and splendour rise.'

In Glasgow the Grand Old Cathedral was a special attraction for him, as was the ancient cathedral of Canterbury when he was in London. While in Lancashire he walked fifty miles to see, study and make sketches of York Minster, returning also on foot. At the age of thirty-three we hear of Kemp, a working joiner, setting out on a great adventure—to personally examine the most famous edifices in Europe. As this was more than a century ago, one cannot but admire his courage and confidence. On his way to Leith where he took the boat for London, he met a fellow-craftsman who, seeing Kemp with his tools on his shoulder, asked him 'Where are you bound for now, Geordie?' 'Oh! I'm off to Paris,' replied Kemp. 'To Paris, man,' was the astonished rejoinder. ' How do you expect to get there? Have you got money enough for the journey?' 'Oh, ay," replied Kemp, 'I have a croon and something else forbye.' From France Kemp wrote :—'I went to France where my success exceeded my expectations. I spent a year in that country, more than half of it in Boulogne. . . . My desire to see the French Metropolis soon became too strong to be overcome, so I took the pedestrian mode of travelling. Before I saw the Cathedrals in France, I had no idea of the gorgeous decorations that Gothic Architecture can admit without spoiling the general effect. . . . The Cathedral of Amiens is said to be the most magnificent in France, but the stone of which it is built appears to be inferior to that of Abbeville and Beauvais. . . . It is a great pity that tyranny or priestcraft should so often exasperate the populace, whom their low policy has kept ignorant, to wreak their vengeance on their monuments, that, as works of art, constitute the chief glory of their country. . . . . The Church of Genevieve, though not the largest, is allowed by impartial travellers to be the finest modern temple in the world ; it is in the purest and richest style of the Corinthian order. If I was to say the design is superior to that of St. Paul's, John Bull would take me by the nose, though he cannot deny that the material and workmanship are infinitely superior.'

"So wrote the itinerant working joiner!

"While in Paris, Kemp received news of the death of his mother and hurried home. In a letter written by his sister Violet she says, 'He was a favourite with his mother, and, I believe, not many mothers had a more affectionate and dutiful son.' Her description of their home life at the time when, during his apprenticeship days, Kemp spent his week-ends at home, reminds one of that home immortalized by Burns' 'Cottar's Saturday Night' and especially of the line 'From scenes like these old Scotia's grandeur springs.'

"It was in 1828 that Kemp came to settle in Edinburgh. He threw all his energies into the systematic study of drawing and perspective and in this sphere his talents were soon discovered. In 1836, when Kemp was 41, and after years of patient work and study, well sprinkled with adversity, the opportunity came which enabled him to transmit to posterity the most beautiful flower of his genius—the Scott Monument. He saw an advertisement in a newspaper of the day requesting competitive designs for the construction of the proposed Scott Monument, but it was not until the 28th March 1838, and after considerable opposition and much anxiety to Kemp, that his design was approved. The minute of the Committee describes Kemp's design as 'an imposing structure, 135 feet in height, in beautiful proportions, and in strict conformity with the purity of taste and style of Melrose Abbey, from which, the author states, it is in all its details derived.' The finished monument is 200 feet 6 inches in height above the level of the street, and is ascended by a flight of 287 steps.

"Although the Scott Monument overshadows his other work, it must not be forgotten that it is not Kemp's only claim to fame. Some of his other works were exhibited, long after his death, and formed a very interesting feature in the exhibition, held under the auspices of the Edinburgh Architectural Association in the galleries of the Royal Scottish Academy in 1883.

These were :—

Drawing of Melrose Abbey from south-east.
Design for the Restoration of Melrose Abbey.
Drawing of Melrose Abbey from south-west.
Drawing of Melrose Abbey from east.
Original design for Scott Monument.
Model of Scott Monument.
Model of Dalkeith Palace.

He also executed a design and model for the restoration and completion of Glasgow Cathedral. The scheme was abandoned, but the model remained as an indisputable evidence of Kemp's patience, skill and artistic genius.

"Until his death, Kemp supervised the building of the Scott Monument. Although he was strictly fastidious in the most minute, as well as in the more important details in the execution of the work, his exactitude was heartily appreciated by his subordinates, and he became very popular with the workmen.

"These words of Ruskin seem to have a place in Kemp's Life and Work :—'In those misty and massive piles which rise above the domestic roofs of our ancient cities, there was—there may be again—a meaning more profound and true than any that fancy so commonly has attached to them. Men say their pinnacles point to heaven. Why, so does every tree that buds and every bird that rises as it sings. Men say their aisles are good for worship. Why, so is every mountain glen, and rough sea-shore. But this they have, of distinct and indisputable glory—that their mighty walls were never raised and never shall be, but by men who love and aid each other in their weakness; that all their interlacing strength of vaulted stone has its foundation upon the stronger arches of manly fellowship, and all their changing grace of depressed or lifted pinnacle owes its cadence and completeness to sweeter symmetries of human soul.'

" It is of especial interest to us here to-night, an interest which is enhanced by the presence of our Grand Master Mason, to know that the foundation stone of the Scott Monument was laid on August 15th, 1840, with all the pomp and ceremony of full Masonic honours by the Grand Master in the presence of the Grand Lodge of Scotland and a numerous assemblage of the local Lodges of Freemasons. May I also tell you that a handsome silver trowel of elegant design was presented to Sir James Forrest, Lord Provost, Most Worshipful Grand Master Mason of Scotland, by the Master and Wardens of the Lodge of Edinburgh (Mary's Chapel), No. 1, and was used by his Lordship for the ceremony.

" Six years after the laying of the Foundation stone—on the 17th of August 1846—the Monument was formally inaugurated by Lord Glenlyon, afterwards Marquess of Breadalbane, Grand Master Mason of Scotland, but fate decreed that Kemp was not to behold the greatest conception of his genius. On a dark and foggy night—the 6th of March 1844—while proceeding from the north side of the town to his home in Jordan Lane, by his favourite walk along the bank of the canal, he appears to have lost his way and, groping in the dark, to have fallen into the canal, where he was found drowned.

" On the stone which marks Kemp's burying ground are inscribed four lines taken from a dirge written by his friend, James Ballantine :—*

'Yet hope still cheers us while we mourn,
And fame strews laurels o'er his urn,
Behold that structure cleave the sky !
And dream not genius e'er can die.'

The Lodge of Journeymen Masons, No. 8, of which Kemp was an affiliated member, visits annually the graves of distinguished Brethren of their Lodge and one of these is the grave of Brother George Meikle Kemp.

" Whether or not the spirit of Scottish independence is as strong now as it has been, there is no doubt that, through the ages, Scotland has risen from strength to strength and has been,

* The actual words on the tombstone will be found on page 208.

is, and we hope ever will be, a mighty power amongst the civilized nations of the world. Apart from the rugged nature of our country and our climate, where can we look for the source of Scotland's greatness—not to her wealth ; not to her educational facilities, not altogether to the achievements of those whose names are carved on the milestones which mark the widening road of our national progress, but also to the indomitable grit and courage and the splendid God-fearing, if Spartan, integrity, honourableness, and patriotism of those Scots men and women who reared their off-spring from the weakness of childhood to the vigour and strength of good manhood—not in the gilded halls of the wealthy, but in the more soul-inspiring environment of Nature—the heather hills and gurgling streams, the glens and moors, all ceilinged by the free and open canopy of heaven.

"Lord Rosebery, concluding an oration to the honour of Burns many years ago, thanked heaven for the inestimable gift of Burns, and we to-night thank heaven for our native land, for its rugged beauty and solemn grandeur, for its simple God-fearing peasantry, for its Great Sons, and especially to-night not only for the genius but also for the example of George Meikle Kemp.

"It was not of himself, but of all mankind, that Professor Monk wrote :—

'My Life's a shade, my days
Apace to death decline ;
My Lord is life, he'll raise
My dust again—even mine.'

And so, we come here to-night, not in a spirit of mourning melancholy to honour our genius-brother's memory, we come rather in a spirit of joyful enthusiasm, knowing that we can say of George Meikle Kemp, not only in a spiritual but also in a worldly sense :—

'It is not death to die.'

"And now, Brethren, on this night when we are commemorating the Centenary of his initiation, I ask you to drink with a reverent and sincere enthusiasm—

THE IMMORTAL MEMORY OF
BRO. GEORGE MEIKLE KEMP."

CHAPTER V.

CENTENARY, THIRD JUBILEE, AND BI-CENTENARY CELEBRATIONS.

1. Centenary, 1807.

DETAILS of the Centenary proceedings held on 15th March 1807 were very difficult to derive from the old Minute Books. It is recorded, however, that the Right Worshipful Master, Br. John Neil, received deputations from the following Sister Lodges, viz.:—Mary's Chapel, Edinburgh, Br. Brown; St. David's, Br. Dallas; St. Andrews, Br. Laing; St. James, Br. Slatter; New Edinburgh Kilwinning, Br. Shaw; Caledonian, Br. Mitchell.

"The Right Worshipful Master, so reads the minute, "in a most appropriate speech addressed the Brethren on the cause of the present meeting and informed them that this Lodge had now existed one hundred years, that from a stock of seventy-seven pounds fourteen shillings Scots or six pounds nine shillings Sterling the funds of the Lodge had increased to a yearly income of rents, Quarter Accounts and Interests to the sum of two hundred and sixteen pounds sterling and this almost entirely owing to a uniform system of good management begun by the original founders of the Lodge and still acted upon at the present time. That during this long period the business of the Lodge was carried on entirely at the private expense of the Managers without touching the public funds, which were solely applied to the relief of the sick and support of the indigent members, and that during their existence as a Masonic Body they had always cultivated a good understanding with the Sister Lodges and paid the deference due to the Grand Lodge by a zealous attention to its laws and regulations.

"On this occasion many excellent and appropriate toasts were given, particularly to the memory of Br. Andrew Brodie, the first Master, and the original Founders of the Lodge—a perseverance in the old system of management to which the Lodge owes so much. "The memory of our deceased Brethren who in their time promoted the good of the Body." "Prosperity to the Royal Infirmary and Orphan Hospital," to both of which excellent charities the members of the Lodge were original and liberal contributors, etc. etc.

"Br. Gordon Murray gave the Lodge a present of a snuff horn for the use of the Lodge at their public meetings, of which the Lodge accepted. In the course of the evening many excellent songs were sung, and after spending the hours in the most social and happy manner, the Lodge was duly closed."

Such is the record of the Lodge's Centenary. It may not literally convey much, but one can read between the lines that this Centenary Meeting was one of outstanding significance. One can also picture the scene in the old Hall and hear the eloquence displayed in proposing the toasts enumerated in the penultimate paragraph of the Minutes. The one toast which re-echoes the character of the original members was "Perseverance in the old system of Management."

2. Third Jubilee, 1857.

The Third Jubilee of the Lodge is referred to in great detail in Br. Hunter's history. It took the form of an excursion to Roslin on the 13th August 1857. Here are a few quotations from Br. Hunter's description :—

"The weather, so necessary for the full enjoyment of such an outing, was fortunately exceedingly propitious. A few light clouds certainly floated along the sky, but the sun, nevertheless, at times shone with considerable brilliancy, while the atmosphere was exceedingly calm and genial, and infused into each breast a feeling of animation and joy. Many of the Brethren were early at the Waverley Bridge Station, from which the train was to start, and thus had a few minutes' leisure to enjoy the imposing panoramic view which it commands and which is fraught with special interest to the Operative Mason. In front is the splendid Grecian Temple of the Royal Institution, the principal work of Playfair, and a little further to the west is the towering Castle—

'Like some bold vet'ran grey in arms
And mark'd with many a seamy scar.'

Around are the Assembly Hall, the Free Church College, the National Gallery, and the Scott Monument."

The architect of the Scott Monument in Princes Street, Edinburgh, was George M. Kemp, initiated in Lodge St. Andrew No. 48 over a hundred years ago but whose name has long been associated with No. 8, of which he was also an affiliated member. The panel which Journeymen subscribed for in the old Grand Lodge building in George Street, Edinburgh, had a painting of Kemp and the Scott Monument. This panel, it may be mentioned here, has now been placed on the walls of the Journeymen Hall in Blackfriars Street, as when Grand Lodge was rebuilt the Journeymen secured the panel from Grand Lodge. Every year at the annual visitation of the tombs (see Chapter VII.) the members of Journeymen pay tribute to Br.[*] Kemp's memory by visiting his last resting place in St. Cuthbert's Burying Ground, Edinburgh. While Br. Kemp's mother lodge was not No. 8, there is no doubt that Kemp was looked upon as having a close association with Journeymen. Br. Hunter states :—"Br. George M. Kemp, the distinguished architect of the Scott Monument, certainly the most remarkable building in the Modern Athens, was also a member of the Lodge Journeymen." It would have been more correct to have stated that Br. Kemp was an affiliated member of Lodge Journeymen.

On 18th October 1928 the Lodge of Edinburgh St. Andrew No. 48 (Scots Lodge of Canongate 1745) celebrated the centenary of the initiation of Br. George M. Kemp into that lodge. A distinguished and representative gathering, including the Grand Master Mason of Scotland, Lord Blythswood, met in the Royal Arch Halls, Edinburgh, and an oration was delivered by Br. G. Graham Davidson, R.W.M. of the Lodge of Edinburgh (Mary's Chapel) No. 1. The oration was published in pamphlet form by the Lodge of St. Andrew and makes very interesting reading to all those interested in the life and work of Br. Geo. M. Kemp, (See Chapter IV., page 115).

Returning to the subject of the Third Jubilee after this digression, it is recorded that :—

"In less than an hour Hawthornden station is reached. Here the Brethren alight, and, entering the station-house, assume their Masonic costume. Br. Ainslie, the Standard-bearer of the Lodge, unfurls his banner, a facsimile of the banner of the Holy Ghost, which was borne by the trades of Edinburgh during the Crusades. which they planted on the walls of Jerusalem and the battlements of Ptolemais, and which, on their return, they dedicated to the altar of St. Eloi in the church of St. Giles. The Wardens assume their batons, composed of oak from the old Trinity Hospital, Edinburgh, and presented to the Lodge by Br. J. D. Kirkwood ; Br. Kerr handles the mallet, a sturdy implement, which was used by a deceased Brother Journeyman in assisting to prepare the stones which compose the buildings of the University of Edinburgh ; and the Master shoulders his rod, an Assay-piece by Past Master Br. Wright, having a silver circlet on which the names of all the Past Masters of the Lodge are engraved. Headed by the Edinburgh Instrumental Band, and by Br. Gibb, Tyler of the Lodge, wearing the badge and jewel of his office, and armed with an elegant claymore, the Brethren march to the gate of Hawthornden where a warrant of admission from the agents of the proprietrix, Lady Drummond, is produced and acts as potently in making the barred entrance fly open as did the pronunciation of the word 'Sesame' at the robbers' cave in the Arabian Nights. They now proceed along a beautiful avenue of ashes and evergreens, while the music of the band reverberating through the adjoining woods produces a charming effect. In a few minutes the pinnacles of the mansion of Hawthornden are descried among the trees. Immediately in front of it are the remains of an old fortalice of unknown antiquity. The modern house, which was built in 1638, is not of very large dimensions, but it occupies a most romantic site on the edge of a high perpendicular precipice that overlooks the Esk. Over the door the arms of the late Dr. William Abernethy Drummond, Bishop of Edinburgh, are sculptured in marble, and below them is the following inscription :—'Divino munere, Gulielmus Drummondus, Johannis equitis aurati filius, ut honest otio quiesceret, sibi et successoribus instauravit. Anno 1638.' After being satisfied with examining the exterior of the house, they next repair to a point of rock which overhangs the river in the form of a canopy and which is called John Knox's Pulpit. The view from this spot, as well as from others in the neighbourhood, is beautiful and romantic in the extreme. The river Esk is seen wending its way over a rugged channel amid lofty perpendicular rocks, projecting precipices, and yawning caverns, overrun with ivy and brushwood, while on each side rises a noble amphitheatre of woods, the resort of daws, owls, herons, and many other tribes of the feathered creation. All around are the haunts of the illustrious poet and historian, William Drummond. Here is the cave called the Cypress Grove, or Queen Mary's Dining-room, to which he often retired for the purposes of meditation and poetical composition. Here, a little further to the east, is one of his favourite seats, with the date 1604, to which Mrs Sigourney in one of her poems in celebration of this place, thus refers :—

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[*] See Chapter IV., page 115.

'And here's the hawthorn-broidered nook,
Where Drummond, not in vain,
Awaited his inspiring muse,
And woo'd her dulcet strain.'

Here is the huge sycamore tree, 36 feet in circumference, called the 'Four Sisters,' under the shade of which Drummond was seated when the famous Ben Jonson, in 1618, arrived all the way from London on foot to pay a visit to his brother bard. As soon as Drummond observed him, he rose up, and saluted him in the following terms :—

'Welcome, welcome, royal Ben.'

To which Jonson promptly replied :—

'Thank ye, thank ye, Hawthornden.'

" Attention is now turned to the caves, situated immediately underneath the house. The ancient entrance to them was by an aperture in the centre of the lofty rock overhanging the river, and was accessible only by a narrow flight of steps. Communication with them could also be had by means of a well opening from the court above, and sunk to a great depth in the solid rock. Both of these passages being extremely hazardous and suited only for times of great commotion and danger, are now discontinued and an access to them has been cut out on the south side where the ground sinks to a lower level. The Brethren enter, and descend a few steps and then amid terrific darkness, grope their way along a passage 75 feet long and 6 feet broad, called the King's Gallery. On a table at the end of the passage where some light is admitted by an aperture in the face of the rock is seen a huge two-handed sword, which is said to have belonged to King Robert Bruce. From this point they thread their way into various doleful caverns—one called the King's Bedchamber, another the King's Dining-room ; a third, with no fewer than 175 square notches cut in the rock, called the King's Library, and sometimes also the King's Guard-room, etc. In a narrow recess is the passage communicating with the well, from which a good view is obtained of the water heaving and surging at a considerable distance below. Another tier of caves is said to be situated below those that they are examining, but the access is so difficult that it is now never attempted. After satisfying themselves with a full exploration of these singular excavations and recalling the conjectures regarding their anitquity, and the purposes which they served in other days, in sheltering the patriots who fought for the independence of their country, they take leave of 'caverned Hawthornden' and proceed up 'Roslin's rocky glen,' descending precipices, crossing rivulets, and traversing narrow paths amid lofty trees, bramble bushes, and wild flowers. They occasionally halt, and take admiring looks from the 'Cat's Loup,' the 'Cubic Rock,' the 'Warlock Craig,' and the wooden bridge that spans the river ; or gaze on the terrible precipices over which it is said a portion of the English cavalry, who fled from the Battle of Roslin in 1303, rushed, and were dashed to pieces on the rocks which compose the bed of the river. A little further up from the Bridge they descry Wallace's Cave, a deep recess in the rock cut in form of a cross. Here it is said Wallace and his compatriots were wont occasionally to conceal themselves from the fury of their enemies. Few things are more noticeable in Scotland than the number of places identified with the name of Wallace.

"The Brethren emerge at length from the woods and crags and march along by the more open banks of the river. Before them now arise the gigantic ruins of Roslin Castle, situated on an isolated knoll round the base of which the Esk rolls its perturbed waters. The deep ravine on the east of the castle is spanned by a narrow stone bridge, which occupies the place of the drawbridge demolished in the time of Queen Mary. The vaults, with their loopholes and narrow apertures to admit light, rising tier above tier, have a gloomy and awe-inspiring aspect. But the solemnising effect which they produce is instantly dispelled, when on looking upwards are seen the windows and ruined battlements of the castle filled by fair ladies, who wave their handkerchiefs and rain down approving smiles, as the Brethren wind round the castle rock and enter the spacious gardens on the south. Here, beside an ancient and gigantic yew tree is the entrance to the vaults. Many of the Brethren go in, and as they hurry through the numerous gloomy apartments, are struck with the wretched accommodation which the immediate retainers of a great baron possessed in former days.

"After inspecting the interesting ruins and listening to the band playing the charming air of 'Roslin Castle,' the Brethren form again into procession, pass along the narrow bridge and wind by an ancient churchyard towards Roslin, which in former days was one of the most populous towns in Mid Lothian, but which is now reduced to a mere hamlet, with scarcely five hundred inhabitants. They encircle its ruined cross, most likely built in 1456, when James II. erected Roslin into a burgh of barony, with the privilege of holding a weekly market and an annual fair. All the Brethren uncover while the band plays 'God Save the Queen'; and this being over, they march, attended by a concourse of people, to the chapel of Roslin. At the entrance to the court by which the chapel is enclosed, the Brethren form themselves into two open lines, when the R.W.M., Br. Hunter, preceded by the Lecture Master carrying the Bible, and followed by the Wardens and Office-bearers and Brethren present, walks uncovered into the chapel, while the band plays the 'Masons' Anthem' in slow time. The scene on approaching and entering the chapel is most solemn and imposing. The elegance and profuse ornamentation of this sacred edifice are extraordinary. Its brackets, canopies, pinnacles, buttresses, windows, pillars, and arches, are differently oranmented, but at the same time present a most striking and harmonious combination. It would require no small space fully to describe its varied ornaments and symbolical representations. Every architrave and arch, every capital and window moulding is embellished with rich foliage or allegorical scenes. Above the High Altar is a beautiful pendant representing the Star of

Bethlehem, and various circumstances connected with the birth of Christ. Near it is an arch on which are sculptured a number of individuals, each attended by a figure of Death, intended, it is supposed, to represent Holbein's 'Dance of Death.' In the south aisle are scenes illustrative of the seven cardinal vices and the seven cardinal virtues. In the north aisle are representations of several passages in the history of Samson and the Prodigal Son; and also of the Crucifixion, Resurrection, etc. One pillar, more elaborately ornamented than the others is known by the name of the Apprentice Pillar. The tradition regarding it is, that it was executed by an apprentice while the master builder was absent at Rome inspecting the original pillar, of which it was to be an exact copy. The master at his return was so enraged that his journey had been rendered fruitless, and the fame which he expected to acquire reaped by another, that he struck the apprentice a blow on the forehead with his hammer, which laid him lifeless at his feet. At the west end of the centre aisle are three heads, intended to represent the apprentice with a wound on his forehead, his mother weeping at his death, and the master with a most rueful visage, indicative of sorrow and repentance for the foul deed which he had committed. The Freemason in this tradition may trace a confused reference to one of the most important and impressive points in the Masonic ritual. Indeed, throughout the chapel there are a number of emblems which acquire additional interest when viewed through the light of Freemasonry.

"The Bible is now placed on the altar covered with a fine linen cloth, the requisite number of tapers are lighted, and the Brethren range themselves round the centre aisle.

"The entrances to the chapel having been properly tyled, the R.W.M. standing in front of the High Altar, with the assistance of the Wardens and Brethren, opened a Lodge in due form. He then said, 'Brethren, after a delightful stroll among the groves and glades of Hawthornden and along the picturesque and romantic banks of the Esk, we are at length assembled in the ancient chapel of Roslin. A Masonic meeting in this place is no less novel than it is appropriate and imposing. One Mason Lodge, I believe, has met in it in recent times, but I question if a Lodge, for the purposes which we contemplate, has been opened in it since the time that the ancient Masons were engaged in its erection. The founder of this chapel, as you are well aware, was William St. Clair, Prince of Orkney, who brought hither the most distinguished Masons whom he could find, both in this country and on the Continent. For his devotion to architecture and the interests of the Craft, he was raised by James II. to the high honour of Grand Master Mason of Scotland, and this honourable office continued in his family for nearly three hundred years. The design of the founder was never completed; but the part of it which we have, consisting principally of the choir, is one of the richest specimens of the florid style of Gothic architecture to be found in this country. Some of the Brethren may think the sculptures a little rude, but it must be remembered that they have stood the corroding hand of time for upwards of four centuries. And I think that all present will agree with me in opinion, that these pillars, these capitals, these architraves, these arches, these fretted cornices, these windows, and that vaulted roof, display no mean design and no contemptible skill in execution. The whole scene around on this occasion is most impressive and I do not envy the feelings of that Brother Mason who can stand unmoved in a place where the elaborate workmanship and the pious devices of ancient Masons are around him and the ashes of the hereditary Grand Master Masons of Scotland repose under his feet. It is fortunate that we have with us to-day a Brother who, to an extensive acquaintance with the principles of Speculative Masonry, adds an intimate knowledge of practical architecture, who can thus bring the one to his aid in illustrating the other. He is to favour us with a few remarks on Freemasonry and architecture with a special application to the symbols and peculiarities of this ancient and sacred building; and I have no doubt that the Brethren present will listen to what he has to advance with the utmost attention, as well as with great pleasure and profit.'

"The R.W. Master then read the 100th Psalm, which was sung in full chorus, the solemn music of the 'Old Hundred' tune reverberating through the aisles and fretted vault with thrilling effect. He next read the third chapter of 1st Corinthians, in which the Apostle Paul describes himself as a wise master builder, laying the foundation of the Christian Church and exhorting the Corinthians to be careful of the materials which they employed in assisting to rear this glorious and beneficent fabric ; for a time, he intimates, would come when everything improperly used, such as wood, hay, and stubble would be tried by fire and consumed.

" Br. A. Kerr on this occasion delivered an address to the Brethren, the substance of which is as under :—

' Since the founding of our Lodge 150 years have passed away, carrying with them many institutions which in their early career appeared destined to exist long amidst the favourable opinion of society, but nothing remains of them now but a casual notice in some general record. During the same period several events have also occurred of such importance as to affect even the peace and safety of our country. There have been rebellions, battles, famine, and threatened invasion combined with other circumstances which pressed heavily upon the productive classes, and, consequently upon the institutions maintained amongst them. Notwithstanding all these, our Lodge has existed and maintained her position as an Operative Lodge, and in her old age is still flourishing with the vigour of youth, according with the figure of our national and Mason poet :—

" Ours is no sapling chance sown by the fountain,
Blooming at Beltane, in winter to fade."

' In the year 1707, our Lodge was constituted by the Fellow-Crafts or Journeymen Masons of Edinburgh—who separated from the Lodge of Edinburgh, Mary's Chapel, which was at that time connected with the Incorporated Trades of the city—the object of the Journeymen being to obtain the control of the funds subscribed by them for benevolent purposes ; in that they were opposed by the Lodge and Incorporation. After seven years' contendings they obtained from the Lords of Council and Session authority to exist as a separate Lodge, and to exercise all the privileges of Masonry ; they were also presented by them with that crimson velvet purse (pointing to the purse carried by the Treasurer), which we have fondly preserved as a memorial of our early struggle. Our Lodge has continued to prosper, fulfilling all her engagements as a Lodge of Operatives, and exerting her influence in the cause of charity and benevolence. To a few of the instances of a bygone age I would now refer, to show the generous character of those who have gone before us. In our early records there are frequent notices of relief being given not only to a Brother of the Craft, but to the stranger in time of need; and when the contributions of the wealthy were being made for erecting the Orphan Hospital, which formerly stood to the east of the North Bridge of Edinburgh, and also for erecting the Royal Infirmary, our Brethren of the Lodge Journeymen proceeded to the site and with their own hands erected a portion of each of the buildings, as the contribution of the Lodge to these excellent institutions. But there is one act which still awakens our sympathy, although upwards of one hundred years have elapsed since its occurrence. A destitute stranger, a young and widowed mother, came to Edinburgh with her infant babe in search of some employment. She could not obtain it and retain her child; her slender means soon failed; in her destitution she applied to our Lodge to pay for the nursing of her babe, that she might be free to engage herself as a servant. They not only granted her request but interested themselves in the care of the child and had the satisfaction to find that their generosity had been extended to a worthy object. May not the blessing of her who was ready to perish have descended to us? Exertions were also made in this cause of science by contributing towards the maintenance and training of young men who had given proof of their ability for the profession of an architect, and also in teaching others the Mason Craft who were bound apprentices to the Lodge. The occurrences within our own period I pass unnoticed, as they must be generally known to all present. We are now assembled to celebrate our third jubilee in this venerable building, by the kind permission of the noble proprietor, the Earl of Rosslyn, and of his son, Lord Loughborough, the Substitute Grand Master Mason of Scotland, a name already endeared to the ancient craft and high in the esteem of his countrymen. We could not have assembled in a more befitting place, associated as it is with the character of the founder, being erected to exhibit his gratitude to his Creator for the benefits he received. It is also one of the most interesting works of the Mason Craft and shows the great ability of the Fraternity. Although the progress of decay is too evidently marked upon many of the more delicate parts, we can still appreciate the feeling of the architect, clothing in material form the principles of construction to express his conceptions of grandeur and beauty; nor can we less admire the feeling of the Craftsmen displayed in the varied sculptures impressed with the vigour of nature. From this sacred temple the praises of the Most High have ascended and here our Grand Masters have bowed before Him in humble reverence. Their ashes now lie mouldering in yonder vault, and around us, beneath these time-stained escutcheons, are interred the more immediate ancestors of the family of Roslin. Cold indeed must the heart be which can remain indifferent in such a place, when the feelings of piety and affection are so powerfully portrayed. To the expressing of those feelings we owe the earliest and most enduring of architectural memorials. Jacob, while yet a wanderer, consecrated the grave of his beloved Rachel by a pillar, the earliest monument on record ; and the lonely cairn, the cromlech, the Druid circle, and Egyptian temple, show the ascendancy of piety and affection over more personal desires. It may be interesting to trace shortly the history of this collegiate church and its connection with Freemasonry. It was founded in the reign of James II. of Scotland, in 1446, by William St. Clair, the magnificent Earl of Orkney, a man of fair complexion, great stature, humble and courteous, much esteemed by the King, and honoured of all men. In his youth he was sent to France on a royal errand and on his return married the Countess of Buchan. They had their Edinburgh residence at the foot of Blackfriars' Wynd, near to the site of our Lodge Room. He died in 1479. The building was intended to be of great glory and splendour and therefore artificers were brought from other regions and foreign kingdoms ; and to the end that the work might be more rare, he (the founder) caused the drafts to be drawn on eastland boards, and made the carpenters carve them according to the drafts thereon, and gave them for patterns to the masons that they might cut the like in stone. For the convenience of the masons he built the present town of Roslin and gave them houses and lands thereto (the former town being at Bilstone Burn). He paid the masons according to their degree ; the master mason forty pounds yearly, the others ten pounds, as also the smiths and carpenters. The foundation was laid on St. Matthew's Day, 21st September 1446, and the church was afterwards dedicated to him. The orientation is due east and west, marked out by the solar ray, according to the ancient rules of the Craft. I have been told by one of our Brethren that this orientation has been computed and found to agree with the time I have stated. Wordsworth, in one of his beautiful sonnets, thus refers to the ancient practice of orientation :—

"There to her patron saint a previous rite,
Resounded with deep swell and solemn close,
Through unremitting vigils of the night;
Till from his couch the wished-for sun uprose.

He rose, and straight—as by Divine command,
They who had waited for that sign to trace
Their work's foundation, gave with careful hand
To the high altar its determined place.

For us hath such prelusive vigil ceased;
Yet still we plant, like men of elder days,
Our Christian altar faithful to the east,
Whence the tall window drinks the morning rays."

'A geometrical figure is usually adopted to regulate the proportions; the double equilateral triangle appears to be the figure adopted here, and is of very general application in many other buildings. It is to be regretted that we have no indication to enable us to form an idea of the complete plan, as there are so many peculiar features in what exists to excite inquiry. From the appearance of the outside of the west gable, we are led to imagine that no side aisles were intended for the nave, but that the roof would be of one arch embracing the width of the centre and side aisles. The transepts are comparatively short, and the openings of the gable appear formed for three entrances to the choir, with a rood loft above. It is worthy of remark that the three eastmost pillars in the choir are each different in plan and the other eleven are alike. Thirty-two different forms of arches are found in the building. The horizontal arch over the side aisles connecting the pillars with the wall is worthy of attention; the stones are hollow, and a wooden beam has been inserted, to which the stones have been hung with small iron rods. The variety of design in the pinnacles over the east end and the portion of the finished parapet at the north-east corner will be found interesting. You will observe the Mason Marks upon the whole of the stones which you will be able to understand from the knowledge you possess of our ritual and to classify into Blind, Regular, and Official Marks. So far as I can ascertain, our Lodge is the only one now remaining in this country which has preserved in direct traditionary course from the early builders the portion of the Fellow Craft Ritual referring to these marks. The Masons formerly referred to as being brought from other kingdoms are said to have come from the Masonic College of Strasburg in France—Strasburg and Cologne being acknowledged by the Fraternity to be the principal colleges where communications relative to the Craft were made periodically and delivered orally. It is also stated that the Masons who built Melrose Abbey were brought from Strasburg. Most of you have heard the story of the apprentice pillar here, and the apprentice window at Melrose. In both instances the Master Mason was unable to finish his work and had to go to Rome for instruction; the work was done by an apprentice in his absence, who was killed by the master on his return. On comparing the two stories, it is evident that they originated from the same source. The prevalence of the fleur-de-lis in the decorations here, especially on the terminations of the cusping of the roof and on the apprentice pillar, appear also to confirm the tradition of the Masons having come from Strasburg. The sculptured figures appear to represent a continuous religious allegory. The central pendant at the east end has a representation of the Star of Bethlehem at its termination, and above, of the Virgin and Child, the eastern kings, and other incidents associated with the birth of Christ; while on the capitals of the three pillars standing between the east aisle and the east chapel is a choir of thirteen angels with musical instruments, representing the heavenly host giving praise to God at the birth of our Saviour. On the ribs of the groins on the south and north sides are representations of the various occupations in life—commonly described as the Dance of Death. On the south side of the capital of the apprentice pillar, which is the south-east one, is a representation of Isaac on the altar with the ram caught by the horns. On the opposite pillar, to the west, is a figure of Abraham looking towards his son and adjoining a figure of a king. On the horizontal arch connecting the apprentice pillar with the wall is a sentence demonstrating the greatness of truth; and on the one adjoining, a series of figures contrasting vice and virtue. Upon the other pillars and arches, you will find figures of some of the prophets, apostles, and martyrs; of Samson destroying the Philistine lords; David killing the lion; the prodigal son; the crucifixion; the apostles looking from the opposite pillar; and several other religious devices, besides a few referring to the history of the Roslin family.

'Britton, the architectural antiquary, states, 'that this chapel may be pronounced unique, and I am confident it will be found curious, elaborate, and singularly interesting. The style of architecture combines the solidity of the Norman with the minute decoration of the latest species of the Tudor age. It is impossible to designate the architecture of this building by any given or familiar term, for the variety and eccentricity of its parts are not to be defined by any words of common acceptation.' The building was not completed during the life of the founder, but by his son Sir Oliver St. Clair; and the small chapel at the south-east corner by his widow. The office of Grand Master Mason, and patron of Freemasonry in Scotland, was conferred upon the founder by James II. of Scotland and made hereditary in his family, but was resigned to the Scottish Masons in 1736 when the Grand Lodge of Scotland was instituted. The family of Roslin appears to have exercised their powers much to the satisfaction of the Craft as we find when their charters were twice destroyed by fire, the Craft granted charters of confirmation of their powers. James II. also erected Roslin into a burgh of barony in 1456 with the privilege of holding a weekly market and annual fair. The base of the market cross still remains in the centre of the village, which you have this day seen as we stood around it while our band gave forth in strains never to be forgotten, the Anthem of our Craft, 'Scots wha hae,' and our National Anthem; while every breast, I doubt not, swelled in response as we stood with heads uncovered amidst the rural scene beneath the cloudy canopy. Brethren, allow me to remark in conclusion that of the members of our Lodge at our last jubilee, three only remain; and from the advanced age of all of us, few, if any, can be present at the next. Let us, therefore, look beyond our earthly labours; let us prepare ourselves as living stones guided by the first

Great Light of our fallen race that we may have a place in that temple which shall never decay, whose foundations are eternal, and whose Builder and Maker is God.

"After the 133rd Psalm had been sung the Lodge was closed in due form and the brethren adjourned to the College Inn for lunch when the usual Toasts were proposed and responded to. The Brethren having left the dinner tables, again formed themselves in order of procession, marched to the village of Roslin and once more invested the Market Cross, while the band played 'Scots wha hae' and the National Anthem. They then took their way, by the castle and the famed bleachfield in its neighbourhood, to the railway station, a distance of about a mile. In a short time they were seated in the train, and in course of an hour arrived at the terminus in Edinburgh. They then proceeded to their hall, Toddrick's Wynd, where, on comparing notes, they all declared that this was one of the most pleasant days that they had ever spent in connection with Masonry."

The description of the excursion to Roslin in celebration of the Lodge's third Jubilee as given in above quotations is the work of the late Br. Hunter, who was Right Worshipful Master during that period and he certainly has not omitted any item of importance. While only extracts are given above they are sufficient to show to future Journeymen the nature of the celebration and the enthusiasm of all who had Journeymen's interests at heart.

Br. William Hunter, who wrote the history of the Lodge published in 1884, gives a very full description, not only of the excursion to Roslin, but of most of the important public buildings in Edinburgh. Edinburgh Castle is referred to in some detail but for want of space these descriptions have been excluded from the narrative given above. The previous historian felt, and by some it is considered he had justification for so feeling, that the history of Edinburgh buildings was the history of Journeymen Masons.

3. Bi-Centenary Celebrations, 1907.

The Management Committee of the Lodge, realising that something worthy of Journeymen fell to be carried out in 1907, began their labours in good time during 1906 in making certain preliminary arrangements for the celebration of the Bi-Centenary of the Lodge. Sub-Committees were appointed as follows :—

Purveying	Br. James Ewart, R.W.M. ; Br. J. Baird McNab, I.P.M. ; Bros. W. Abernethy and R. Cranston.
Music	Bros. W. Simpson, Tom Walker, Donald Shaw, J. Kenyon Lees and J. Stewart Seggie.
Decorations	Bros. Geo. Sutherland and William Allan.
Toast List	Br. James Ewart, R.W.M. ; Past Masters J. Baird McNab, William Bell, John Walker ; and Bros. J. Smart, J. W. Blacklay, Dr. George Dickson and J. Thomson.
Special Menu	Bros. J. Ewart, J. Baird McNab, W. Allan, Dr. Geo. Dickson.
Special Jewel	Bros. J. Ewart, J. Thomson and J. W. Blacklay

The labours of those committees were finally brought to a close early in 1907 and their suggestions were heartily endorsed by the full management committee and the Lodge itself.

It is interesting to note that among the members of the Sub-committees were Br. Dr. George Dickson, Past Master of No. 1, and Br. James Thomson, Past Master Lodge Rifle, both of whom gave the Committee the benefit of their experience of such matters.

At a meeting of the full committee held on 28th January 1907 the details of the arrangements to celebrate the Bi-Centenary were fully gone into. It was finally decided that the form of celebration should be :—

First	A Banquet to be held on 11th April 1907 in the Masonic Hall, George Street, Edinburgh, at 6.30 p.m.
Second	The Lodge to be opened at 5 p.m. at 63 Blackfriars Street where each guest would receive a Diploma of Honorary Membership.

The guests to be invited were :—

Grand Master, Sir Thomas Gibson Carmichael, Malleny House, Balerno ; *Past Grand Masters*, The Hon. C. M. Ramsay, Freemasons' Hall, Edinburgh ; the Right Hon. Lord Newlands, Mauldslie House, Carluke ; the Right Hon. Lord Saltoun, Philorth, Fraserburgh ; the Right Hon. Sir Chas. Dalrymple, Bart., Newhailes ; the Right Hon. the Earl of Haddington, Tyninghame House, Prestonkirk ; the Right Hon. Lord Blythswood, Renfrew ; *Grand Master Depute*, the Most Hon. the Marquis of Tullibardine, Dunkeld House, Dunkeld ; *Substitute Grand Master*, Sir Hector Munro of Foulis, Foulis Castle, Evanton ; *Senior Grand Warden*, the Right Hon. the Earl of Cassillis, 1 Moray Place, Edinburgh ; *Junior Grand Warden*, Col. L. A. Hope, C.B.A., D.C., Polton House, Lasswade ; *Grand Secretary*, David Reid ; *Grand Treasurer*, Edward A. Chisholm ; twenty Right Worshipful Masters of the Lodges in the Metropolitan District ; Br. Crawford Smith, Perth ; Br. James Smith, Markinch.

These two last-named brethren were historians who would take a keen interest in the event.

Lord Provost Gibson, Br. James Thomson, P.M., Lodge Rifle ; Br. Dr. George Dickson, Rev. James Macmeeken, Senior Grand Chaplain ; Rev. Thos. A. Morrison, Junior Grand Chaplain ; Col. Sir Henry Montague Hozier, Senior Grand Deacon ; Robert N. Johnston, Junior Grand Deacon.

The Secretary of the Lodge, Br. J. Stewart Seggie, prepared a Programme of Arrangements for the day of the celebrations which was as under :—

At Lodge Hall, 63 Blackfriars Street, Edinburgh.

4.30 p.m.	Members of Lodge and their Guests meet in Upper Hall and Cloakroom. Sign Attendance Sheet.
4.45 p.m.	Members and their Guests take their places in Lodge Room.
4.45 p.m.	Right Worshipful Masters of Sister Lodges (Guests) and other Lodge Guests assemble in Cloakroom (2nd Flat). Sign Attendance Sheet and also Special Signature Book. Take places allotted to them in Lodge Hall.
5 p.m.	Lodge opened in the First Degree.
5 p.m.	Grand Lodge Deputation assemble in Office-Bearers' Room (1st Flat). Sign Attendance Sheet and Special Signature Book.
5.10 p.m.	Grand Lodge Deputation received.
5.15 p.m.	Honorary Membership conferred on Guests and others.
to	
6.10 p.m.	Diplomas presented to Guests and others. Lodge closed.

At Freemasons' Hall, George Street, Edinburgh.

6.20 p.m. to 6.30 p.m.	All to sign Attendance Sheet lying in Cloakrooms prior to entering Hall as the Lodge has to be opened after the Dinner.
6.30 p.m.	Grand Lodge Members, Past Masters of No. 8 and Guests other than R.W.M.'s of Sister Lodges assemble in Board Room.
	R.W.M.'s of Sister Lodges (Guests) assemble in Cloakroom set apart for them.
	Deliver up to Attendant at Door of Banquet Hall the right half of Slip Tickets supplied (Invitation Cards or Large Tickets need not be produced).
	Members and their Guests take seats in Banquet Hall.
	Right Worshipful Masters of Sister Lodges (Guests) take seats at table set apart for them.
	Entrance of R.W.M. Bro. James Ewart, Past Masters, and other Guests, who take seats on Dais.
	Dinner.
	Lodge opened in First Degree.
	Apologies for absence read.
	Toasts and Harmony.
	Lodge closed.

A full record of the Lodge Meeting and Banquet referred to above is given in the Lodge Minute Book.

Fortunately there has been preserved a verbatim report of the whole proceedings. This, with replies from guests and other matters, were pieced together in the form of a brochure and presented to the Lodge by the then Secretary, Br. J. Stewart Seggie.

Among the guests invited to the celebrations was His Most Excellent Majesty King Edward VII. The letter sent to the Secretary of State for Scotland (the Right Hon. Captain John Sinclair, M.P.), and his reply are as follows :—

"THE LODGE OF JOURNEYMEN MASONS NO. 8, EDINBURGH.
5 North St. David Street,
EDINBURGH, 13*th March* 1907.

The Right Honourable Captain John Sinclair, M.P.,
Secretary of State for Scotland,
6 Parliament Square,
Edinburgh.

Sir,

I have been requested by the above Lodge to forward to you the enclosed invitation in order that you may lay same before His

Most Excellent Majesty King Edward VII. In sending this invitation I have been requested to remind His Majesty that at the laying of the foundation stone of Edinburgh Royal Infirmary he constituted several of our members as a bodyguard and since that date there has been an annual appointment made in the Lodge termed the Prince's Guard, thus keeping in mind the great honour His Majesty conferred on those members of our Lodge.

I have also been requested to lay before His Majesty the fact that this Lodge had its inception during the historic year of 1707 when the union of the Parliaments took place.

I have the honour to be, Sir,
Your most obedient Servant,
J. STEWART SEGGIE,
Secretary."

" *26th March* 1907.

Dear Sir,

Your letter of the 13th instant with its invitation was forwarded for the consideration of the King, and I have it in command to inform you that His Majesty proposes to be absent from this country on the 11th April. I am authorised further to inform you that His Majesty does not attend Dinners such as that to which your Lodge were good enough to invite him.

Yours faithfully,
(*Sgd.*) JOHN SINCLAIR.

J. Stewart Seggie, Esq., C.A."

The brochure referred to above lies in the Lodge Safe where all important documents are kept and can be seen by any member of the Lodge on making application to the Secretary.

Although it was agreed by the Lodge to print the proceedings of the Bi-Centenary celebrations, this was never carried out, so that it is but fitting that so important an event should now be fully recorded.

A Special Meeting of the Lodge was held within the Lodge Hall, 63 Blackfriars Street, Edinburgh, on Thursday, 11th April 1907, at 5 p.m., and was called for the purpose of conferring Honorary Membership on various guests and also for the presentation of special diplomas in commemoration of the Bi-Centenary of the Lodge.

There was a crowded and representative attendance of Brethren and the Hall was strikingly decorated for the occasion with shields and armoury, trophies of flags and floral festooning.

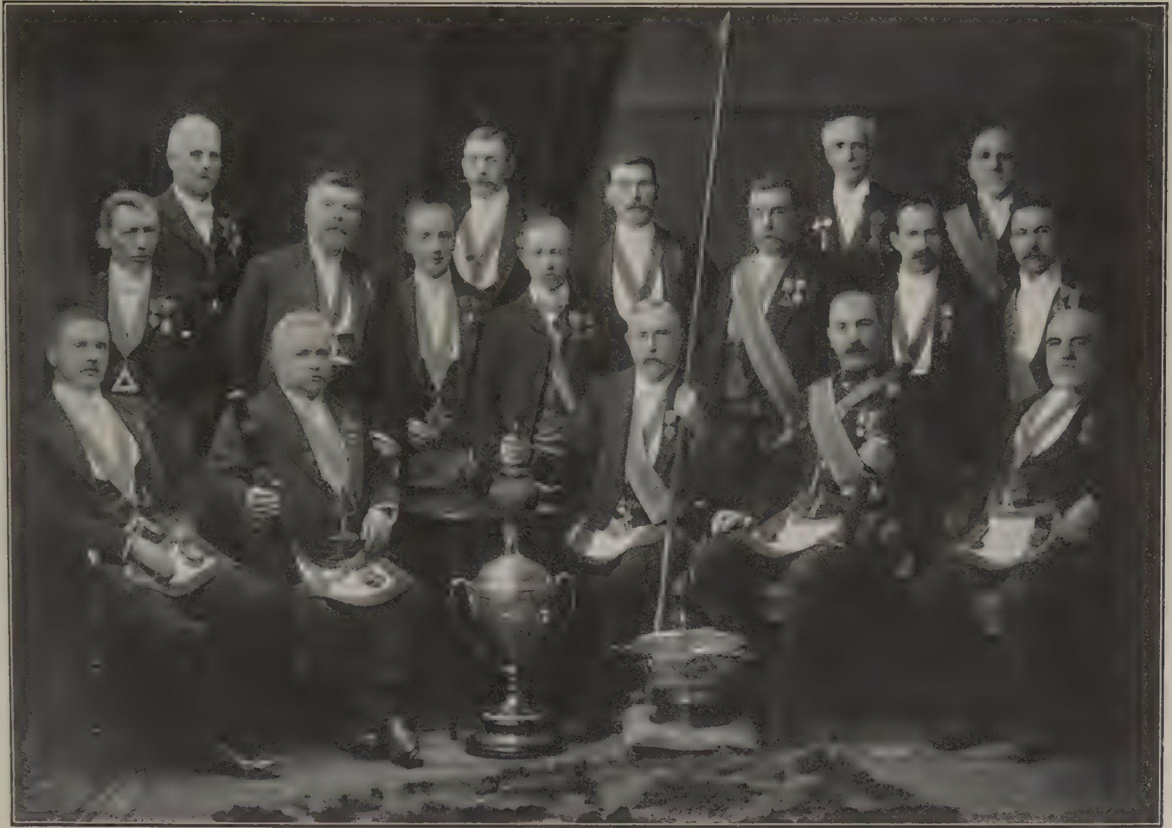
The following Office-Bearers were present :—

James Ewart, R.W.M. ; J. Baird M'Nab, I.P.M. ; W. Bell, P.M. ; A. W. Rennie, P.M. ; J. Walker, P.M. ; Geo. C. Douglas, P.M. ; J. M'Donald, P.M. ; John Smart, D.M. ; J. W. Blacklay, S.M. ; E. Edwards, S.W. ; G. Ramage, J.W. ; J. Stewart Seggie, Secretary ; John Ewart, Treasurer ; W. Allan, Chaplain ; A. Allan, S.D. ; J. Ogilvy Hood, J.D. ; John Robertson, Architect ; O. Hemming, Jeweller ; D. Stocks, Bible Bearer ; Daniel Macfarlane, Bard ; W. Simpson, Director of Music ; G. Westwood, Standard Bearer ; J. R. Lindsay, Sword Bearer ; W. Campbell, Marshal ; D. Stocks, jr., Inner Guard ; R. Cranston, Pres. Stewards ; J. Toshack, Steward ; F. Wood, Steward ; M. Malone, Steward ; W. Abernethy, Member of Committee of Management.

The remanent brethren who signed the Attendance Sheets were as under :—

James H. Angus, J. Anderson, No. 112 ; William Alston, P.M., No. 151 ; James Anderson, Robert Bathgate, P.M., No. 2 ; Frank S. Beadle, D.M., and P.M., 108 ; W. R. Brown, No. 1 ; T. R. Baldock, Henry S. W. Brown, No. 405 ; W. Black, R. G. Bell, E. Brindle, R. H. Barton, Hugo A. Bottgar, Wm. G. Cowper, Geo. W. Cowie, W. Cairns, James Cuthbert, Alex. Chisholm, No. 10 ; Albert S. Campbell, Nos. 832 and 597 ; James L. Clew, Archibald Cuthbert, No. 352 ; R. H. Christie, I.P.M., 352 ; Robert Campbell, jr. George Campbell, John Coutts, Robert Christie, R. Craig, J.D., No. 349 ; George Coull, I.P.M., No. 757 ; G. Cockburn, No. 352 ; Samuel Duncan, P.M., No. 405 ; W. Dykes, James Dall, Samuel Davidson, Alexander Dickson, S.M., No. 151 ; D. Daly, A. S. Duncan, Robert Davidson, John Davis, David Douglas, No. 151 ; William Elliot, P.M., No. 2 ; W. G. Ewart, John Ednie, No. 392 ; Peter Fisher, I.P.M., No. 97 ; J. Ferguson, David A. Fairley, H. S. Flett, No. 597 ; Peter Finnie, P.M., No. 97 ; John Fraser, Thomas Ferguson, S.W., No. 1 ; John T. Forrest, John Fraser, P.M., No. 97 ; Thos. B. Greig, I.P.M., No. 405 ; H. S. Gamley, No. 1 ; George Graham, No. 2 ; W. G. Griffith, No. 1 ; John Gibson, jr., J. Geddes, James Gilchrist, No. 36 ; J. G. Granshields, Charles Guild, R.W.M., No. 10 ; John Garrigan, Harry Gardner, W. Hannah, James Hood, No. 291 ; Walter Hewit, John Heddle, John Hood, P.M., No. 283 ; John Humphries, No. 3 ; John Hunter, No. 8 ; John Hunter, No. 26 ; Thomas Haig, No. 151 ; J. Henderson, P.M., No. 720 ; Thomas J. G. Hunter

BI-CENTENARY OFFICE-BEARERS, 1907.



Standing (reading left to right)— W. Abernethy, A. Allan (S.D.), D. Stocks (Bible Bearer), J. Stewart Seggie (Secretary), W. Campbell (Marshal), J. B. McNab (I.P.M.), D. Stocks, Jr. (Inner Guard), Wm. Bell (P.M.), W. Simpson (Director of Music), Wm. Allan (Chaplain), J. Summers (Tyler), W. Rennie (Past D.M.)

Sitting (reading left to right)—J. W. Blacklay (S.M.), E. Edwards (S.W.), **Jas. Ewart, (R.W.M)**, G. Ramage (J.W.), John Smart (D.M.)

Robert Hogg, A. S. Harvey, James Halliday, I.P.M., No. 597; W. Inglis, P.M., No. 223; Nathaniel Insch, Robert Inglis, S. Johnstone, Nos. 832 and 383; Alex. F. Johnston, No. 1; David Johnston, James Jenkinson, C. F. Kennedy, No. 57; J. Kerr, Tom S. Kay, John Kay, James Landells, No. 405; William Laing, Grand Lodge Officer; James Logan, No. 2; J. Lennie, No. 38; W. Lush, P.M., No. 405; James C. Livingstone, R. S. Lewis, R. C. Lumsden, No. 2; Hector Laing, No. 405; W. Lawson, P.M., No. 36; Walter Milne, No. 2; James W. Miller, James Miller, P.G., W. R. Moncur, John Martin, James Millar, Alexander Mathieson, No. 601; M. Murray, S.M., No. 36; John Mill, No. 157; James M'Queen, P.M., No. 97; George M'Kay, Prince's Guard; A. J. M'Donald, Duncan Macpherson, D.M., No. 24; John Macott, No. 180; James M'Donald, Peter M'Leish, J. M'Tavish, No. 405; George Macaulay, A. M. Mackay, I.P.M., No. 36; David Neil, P.M., No. 21; Charles Noble, P.M., No. 48; J. Greig Nicolson, Adam Noble, No. 226; Adam Niven, James Plowright, No. 151; John Penney, S.W., No. 145; William Preacher, No. 48; Colin C. Plain, P.M., No. 151; James Pennycook, No. 606; A. Gordon Price, Nos. 1 and 2; William Ritchie, George Rankine, James Smith, P.M., No. 405; William Simmers, William Shaw, I.P.M., No. 223; William Sticks, I.P.M., No. 48; John Simpson, No. 580; Donald Shaw, William Sloan, Robert Sloan, Andrew Strachan, No. 226; John Sloan, James A. Stobie, S.W., No. 97; John Summers, James S. Simpson, John C. Simpson, No. 160; George S. Smith, Matthew Sallis, George Sime, M.M., 151; Alexander Sutherland, James Smith, John Stoddart, James Stewart, James Stewart, S.W., No. 671; David Sclater, William Skinner, William Stevenson, Adam Stoddart, Daniel Tudhope, No. 151; Alexander Thom, J. H. H. Turnbull, No. 284 and 405; David B. Tod, No. 1121; James Thomson, No. 1; Fred W. Trafford, William Watts, David Wilson, James Wood, Gordon Wilson, James Wood, James H. Walls, J. Lyon Wilson, P.M., No. 36; R. Wemyss, No. 223; Thomas Wilkinson, James Wilson, Pipe Major, No. 405; W. Drummond Young, P.M., No. 757; Alexander Young, No. 97.

The Lodge was opened in the First Degree and the 100th Psalm sung. Thereafter the Brethren received with customary honours a large deputation from Grand Lodge headed by the Grand Master, Br. Sir Thomas D. Gibson Carmichael, Bart., accompanied by Bro. The Most Honourable the Marquis of Tullibardine, R.W.G.M.D., and the following Grand Office-Bearers:—

Colonel L. A. Hope, C.B., A.D.C., R.W.J.G.W.; David Reid, Grand Secretary; Edward A. Chisholm, Grand Treasurer; Rev.

James Macmeeken, V.W.S.G.C.; Rev. Thomas A. Morrison, V.W. J.G.C.; Robert M. Johnston, V.W.J.G.D.; Thomas Lindsay, G.D. of C.; Arthur J. Curle, W.G. Organist; John Miller, W.G. Inner Guard; A. Orr Deas, Pres. Grand Steward; James Thomson, P.M., 405 P.W.G.S.B.; Joseph Inglis, P.M., No. 2, Member of Grand Committee.

The R.W.M. James Ewart handed the mallet of office to the Grand Master and requested him to accept the Chair.

Bro. Sir T. Gibson Carmichael in reply said that it gave him much pleasure to preside for a moment over the Lodge of Journeymen Masons, yet he thought he could not do better than return the mallet to their Worshipful Master in whose hands it was in excellent keeping.

Bro. Ewart, R.W.M., then addressing the Grand Master, said that the first duty he had to perform was to thank the Grand Master for being present at their Bi-Centenary. He had been deputed by the Lodge to commemorate that event by making the presentation to him of a gold jewel that had been specially struck for the occasion, and he hoped he would accept it in the spirit in which it was given. Several years ago they had been honoured by his having become an honorary Member of the Lodge Journeymen and he would take that opportunity of asking him to accept a diploma which had also been designed for their Bi-Centenary celebration. On the outside was the representation of the original diploma issued by the Lodge of Journeymen Masons before diplomas were granted by the Grand Lodge. The words ran thus:—

> TO ALL WHOM IT MAY CONCERN, these presents do hereby certify that Brother Sir Thomas D. Gibson Carmichael, Bart., Grand Master Mason of Scotland, as a mark of respect for his zeal and distinguished position in the Masonic Craft, has been elected an Honorary Member of the Lodge of Journeymen Masons, No. 8, on the Roll of the Grand Lodge of Scotland. In testimony whereof, we have delivered unto him this Diploma, which our Brother has attested by his signature. Given under our hand and seal at Edinburgh, this 11th day of April 1907.
>
> (*Sgd.*) JAMES EWART, R.W.M.
> (*Sgd.*) J. STEWART SEGGIE, Secretary.
> (*Sgd.*) JOHN EWART, Treasurer.

Bro. Sir T. Gibson Carmichael, in accepting the gifts, said that he most heartily thanked the R.W.M. and the brethren of the Lodge Journeymen Masons for the great honour they had done him and for their kindness in making those two presentations. It was most interesting to him to have that diploma of honorary membership, which was in many respects the same as the ancient diploma to which the R.W.M. had referred. He was particularly pleased to possess such a valuable and beautiful jewel as a reminder of that most interesting and historic occasion. He again thanked them for the kindness they had shown him.

By command of the R.W.M., Bro. J. Stewart Seggie, C.A., the Secretary, announced the names of the Brethren on whom the Lodge had agreed to confer the diploma of Honorary Membership. The list was as follows :—

Sir Thomas D. Gibson Carmichael, Bart., Grand Master ; The Most Hon. the Marquis of Tullibardine, R.W.G.M.D. ; The Right Hon. Lord Saltoun, Past Grand Master ; Colonel L. A. Hope, C.B., A.D.C., R.W.J.G.W. ; David Reid, Grand Secretary ; Edward A. Chisholm, Grand Treasurer ; Rev. James Macmeeken, V.W.S.G.C. ; Rev. Thomas A. Morrison, V.W.J.G.C. ; Robert M. Johnston, V.W.J.G.D. ; Thomas Lindsay, G.D. of C. ; Arthur J. Curle, W.G. Organist ; John Miller, W.G. Inner Guard ; A. Orr Deas, Pres. Grand Steward ; Bailie R. H. B. Thomson, Vice-Pres., Grand Stewards ; Henry Times, Past Grand D. of C., England ; James Thomson, P.M., 405, P.W.G.S.B.

Masters of Sister Lodges.

William Walker, R.W.M., No.1 ; G. Naysmyth Langlands, R.W.M., No. 2 ; A. Louis Reis, R.W.M., No. 5 ; Peter Smellie, R.W.M., No. 36 ; J. J. Kirkpatrick, R.W.M., No. 44 ; George Porteous, R.W.M., No. 48 ; R. S. Brown, R.W.M., No. 97 ; Andrew Linn, R.W.M., No. 145 ; Wm. Howden, R.W.M., No. 151 ; W. A. Ireland, R.W.M., No. 160 ; J. M. Johnston, R.W.M., No. 223 ; John P. Wilson, R.W.M., No. 349 ; J. S. Stungo, R.W.M., No. 392 ; W. H. Ford, R.W.M., No. 405 ; George Williams, R.W.M., No. 597 ; W. Allan Carter, R.W.M., No. 757 ; Alexander Rae, R.W.M., No. 832 ; L. W. V. Buscke, R.W.M., No. 885 ; J. Ferguson, Reekie R.W.M., No. 937.

Past Masters of Sister Lodges and Others.

The Right Hon. Lord Provost Gibson ; R. K. Inches, P.M., No. 1, Proxy District Grand Master, Natal; P. L. Henderson, P.M., No. 1;

Alfred Arbuthnot Murray, P.G.P.M., Kincardineshire; Dr. George Dickson, P.M., No. 1; J. Kenyon Lees, Past Grand Director of Music; J. Inglis, P.M., No. 2; D. Crawford Smith; Charles Guild, R.W.M., No. 10; Bailie D. Neil, P.M., No. 21; A. M. Mackay, P.M., No. 36; William Lawson, P.M., No. 36; Dr. Lyon Wilson, P.M., No. 36; Charles Noble, P.M., No. 48; William Sticks, P.M., No. 48; James Smith, P.M., No. 63; Peter Finnie, P.M., No. 97; John Fraser, P.M., No. 97; Peter Fisher, P.M., No. 97; W. Alston, P.M., No. 151; Colin C. Plain, P.M., No. 151; William Shaw, P.M., No. 223; W. Inglis, P.M., No. 223; D. Lowe Turnbull, P.M., No. 226; R. H. Christie, P.M., No. 392; S. Duncan, P.M., No. 405; Thomas B. Greig, P.M., No. 405; Dr. George Coull, P.M., No. 757; James G. Halliday, P.M., No. 597; Dr. John Henderson, P.M., No. 720; W. Drummond Young, P.M., No. 757; J. Hood, P.M., No. 832; Pipe-Major Wilson, H. S. Gamley, M.M., No. 1.

When the Brethren enumerated above, with the exception of Lord Saltoun, Lord Provost Gibson, Bailie R. H. B. Thomson, Henry Times, J. Ferguson Reekie, William Lawson, and R. H. Christie, were duly obligated the R.W.M. presented each with the diploma of Honorary Membership.

Bro. Lord Tullibardine, replying on behalf of the Grand Lodge Office-Bearers, thanked the Lodge of Journeymen Masons for the great and signal honour they had conferred on them that day, a distinction which they as good masons highly appreciated.

Bro. G. N. Langlands, R.W.M. No. 2, representing the Masters of Sister Lodges assured the Lodge of Journeymen Masons that they felt greatly indebted for having been made the recipients of such beautiful diplomas. They would remember that occasion so long as they lived.

Bro. George Coull, P.M. 757, speaking for the others, said he was sure they highly appreciated their being admitted Honorary Members of that Lodge on that historic and auspicious occasion and he felt deeply honoured to reply for so many distinguished members of the Craft. However halting his words might be, he could assure them they were none the less sincere.

The Grand Lodge deputation having withdrawn and there being no further business, the Lodge was closed in due form, and the brethren adjourned to the Masonic Hall, 98 George Street, to hold a banquet in celebration of the Bi-Centenary of the Lodge.

The Programme for the Lodge Meeting prepared by the Secretary was carried out to well within the times stated.

At the Banquet held at the Grand Lodge Hall in George Street, the Right Worshipful Master of the Lodge, Bro. James Ewart, presided over a company numbering about 250 Brethren. On his right were :—

Sir Thomas D. Gibson Carmichael, Bart., Grand Master; The Most Hon. The Marquis of Tullibardine, Right Worshipful Grand Master Depute; James Baird M'Nab, I.P.M.; Alfred A. Arbuthnot Murray, Past Grand Provincial Master, Kincardineshire; David Reid, Grand Secretary; Rev. James MacMeeken, V.W.S.G.C.; John Walker, P.M.; R. N. Johnston, V.W.J.G.D.; P. L. Henderson, P.M., No. 1; Thomas Lindsay, Grand Director of Ceremonies; Daniel Macfarlane, Bard; George C. Douglas, P.M.; W. Rennie, P.D.M.; Arthur J. Curle, W. Grand Organist; John Miller, W. Grand Inner Guard; Joseph Inglis, Member Grand Committee; J. Stewart Seggie, C.A., Secretary.

On the left of the Chair were :—

Lord Provost Gibson; Colonel L. A. Hope, C.B., A.D.C., R.W. Junior Grand Warden; W. Bell, P.M.; R. K. Inches, Proxy District Grand Master, Natal; Edward A. Chisholm, Grand Treasurer; T. A. Morrison, V.W.J.G.C.; John M'Donald, P.M.; D. M'Arthy, Past Grand Architect; James Thomson, Past Grand Sword Bearer, P.M., No. 405; A. W. Rennie, P.M.; A. Orr Deas, Pres. of Grand Stewards; J. Kenyon Lees, P.G. Director of Music; Dr. George Dickson, P.M., No. 1; D. Lowe Turnbull, P.M., No. 226; James Smith, I.P.M., No. 3; D. Crawford Smith, P.M., No. 63.

Among other guests were the following R.W.M.'s of Sister Lodges who were seated at a separate table :—

William Walker, R.W.M., No. 1; G. Naysmyth Langlands, R.W.M., No. 2; A. Louis Reis, R.W.M., No. 5; Peter Smellie, R.W.M. No. 36; J. J. Kirkpatrick, R.W.M., No. 44; George Porteous, R.W.M., No. 48; R. B. Brown, R.W.M., No. 97; Andrew Linn, R.W.M., No. 145; William Howden, R.W.M., No. 151; W. A. Ireland, R.W.M., No. 160; J. M. Johnston, R.W.M., No. 223; John P. Wilson, R.W.M., No. 349; S. S. Stungo, R.W.M., No. 392; W. H. Ford, R.W.M., No. 405; George Williams, R.W.M., No. 597; W. Allan Carter, R.W.M., No. 757; Alexander Rae, R.W.M., No. 832; L. W. V. Buscke, R.W.M., No. 885; J. Ferguson Reekie, R.W.M., No. 937.

The Office-Bearers of the Lodge present were as follows :—

James Ewart, R.W.M. ; J. Baird M'Nab, I.P.M. ; John Smart, D.M. ; J. W. Blacklay, S.M. ; E. Edwards, S.W. ; G. Ramage, J.W. ; J. Stewart Seggie, C.A., Secretary ; John Ewart, Treasurer ; W. Allan, Chaplain ; A. Allan, S.D. ; J. Ogilvy Hood, S.S.C., J.D. ; John Robertson, Architect ; O. Hemming, Jeweller ; D. Stocks, Bible Bearer ; Daniel Macfarlane, Bard ; W. Simpson, Director of Music ; G. Westwood, Standard Bearer ; J. R. Lindsay, Sword Bearer ; W. Campbell, Marshal ; D. Stocks, Jr., Inner Guard ; R. Cranston, Pres. Stewards ; J. Toshack, Steward ; F. Wood, Steward ; M. Malone, Steward ; J. Miller, Prince's Guard ; A. W. Rennie, Prince's Guard ; G. Mackay, Prince's Guard ; W. Sloan, Prince's Guard ; W. Abernethy, W. Bell, P.M., J. Walker, P.M., Members of Committee.

Apologies for absence were received from :—

The Hon. CHARLES MAULE RAMSAY, *Right Worshipful Past Grand Master*, in which he stated that as he was going to Canada he would be unable to be present.

" Kindly convey to R.W.M. and Brethren . . . . my most cordial and fraternal congratulations on the *memorable* occasion and best wishes for future success and prosperity."

The Right Hon. LORD NEWLANDS, *Right Worshipful Past Grand Master*, who regretted that owing to an engagement in England, it would be impossible for him to have the honour and pleasure of availing himself of the very kind invitation.

The Right Hon. LORD SALTOUN, *Right Worshipful Past Grand Master*, wrote, " In answer to my kind friends the R.W.M., Wardens and Brethren of Lodge Journeymen Masons' invitation . . . . I regret I shall not be able to accept (in consequence of ill-health). Lodge Journeymen has always had a soft corner in my heart and I trust that the celebration will be a great success and enhance the honour of the Lodge and the good of Scottish Masonry."

The Right Hon. Sir CHARLES DALRYMPLE, Bart., regretted he could not have the honour of being present, as, having been very ill, he was not making any engagements at present.

Sir HECTOR MUNRO of FOULIS, *R.W. Grand Master Depute.*

The Right Hon. EARL of CASSILLIS, *R.W. Senior Grand Warden*, and others.

The Chaplain, Bro. William Allan, having asked a blessing, dinner was served.

The Menu consisted of :—

Hotch Potch.
Cream of Asparagus.

Boiled Salmon and Cucumber.
Hollandaise Sauce.
Fried Smelts, Tartare Sauce.

Timbale of Sweetbreads.

Haggis and Nips.

Roast Sirloin of Beef.
Roast Lamb and Mint Sauce.
Vegetables. Potatoes.

Roast Duckling.
Apple Sauce and Salad.

Bi-Centenary Cream.
Liqueur Jelly. Charlotte Russe.

Dessert.

Coffee.

The tables and the dais were tastefully decorated with flowers and palms. The piper's toast in Gaelic was given by Bro. John M'Coll, Oban.

After dinner the Lodge was opened in the first degree, and, having been called from labour to refreshment, the R.W.M. proceeded with the following toast list :—

"The Holy Lodge of St. John"	Chair
"The King"	Chair
"The Queen, the Prince, and Great Steward of Scotland and other Members of the Royal Family" ..	Chair
"The Imperial Forces" ..	Bro. A. W. Rennie, P.M.

Replies—Navy—Bro. W. Bell, P.M.
Army—Colonel Lewis A. Hope, C.B., A.D.C., Right Worshipful Junior Grand Warden.
Auxiliary Forces—Bro. Captain Gordon Wilson, V.D. (Retired).

"The Grand Lodge of Scotland" Bro. John M'Donald, P.M.
Reply—Sir Thomas D. Gibson Carmichael, Bart., Most Worshipful Grand Master Mason of Scotland.
"The Lodge of Journeymen Masons, No. 8"
Sir Thomas D. Gibson Carmichael, Bart., Most Worshipful Grand Master Mason of Scotland.
"Ode by Lodge Bard" Bro. Daniel Macfarlane, Past Grand Bard.
Reply—Bro. James Ewart, Right Worshipful Master.
"The City of Edinburgh" .. Bro. W. Rennie, P.D.M.
Reply—The Right Honourable The Lord Provost Bro. James P. Gibson.
"The Right Worshipful Masters of Sister Lodges"
Bro J. Baird M'Nab, I.P.M.
Replies—Bro. Wm. Walker, R.W.M., Mary's Chapel No. 1.
Bro. J. Ferguson Reekie, R.W.M., Abbotsford No. 937.
"The Croupiers" The Most Hon. The Marquis of Tullibardine, Right Worshipful Grand Master Depute.
Reply—Bro. John Smart, D.M.

The first toast—"The Holy Lodge of Saint John"—was drunk in silence.

The R.W.M. next proposed the Loyal Toasts of "The King" and "The Queen, the Prince and Grand Steward of Scotland and other members of the Royal Family," the National Anthem being thereafter sung.

Brother A. W. Rennie, P.M., in submitting the toast of the "Imperial Forces," said that while he did not propose to inflict upon them any lengthy speech—much less a historical lecture—he thought that they would be permitted on an occasion such as this to look back for a comparatively brief period and see how the mighty fighting forces now at the disposal of this nation had evolved and how the personal and general efficiency of the several branches had improved. Dealing first with the Navy he said that even among the younger brethren they could recall what a splendid but very different sight a fleet of warships presented even after the introduction of Steam power, as the vessels still retained the appearance of Ships. He could remember when a boy climbing the Calton Hill to view the arrival in the Forth of a portion of the British Fleet. There was at least one line-of-battle ship with something like 120 guns bristling from her bulwarks and portholes, followed by a number of other large ships of war of various sizes, no doubt carrying various armaments—all with their sails set, every sail as white as snow, and every man on board a sailor—able to do not only the work of a seaman, but also an artillery man when required to work the big guns. It was a magnificent spactacle—a sight which created an indelible—a never-to-be-forgotten impression on his mind. These were the wooden walls of Old England, but he preferred to call them the Bulwarks of Great Britain. These were the kind of vessels that in 1805, when there was no mechanical power, indeed no motive power except the winds of heaven, under the command of Lord Nelson and manned by crews armed with boarding pike and cutlass and imbued with genuine British pluck, achieved a victory of surpassing renown and the greatest name that had ever been won by any Fleet for any mother country.

Taking a somewhat similar historical view of the army, Brother Rennie reminded the meeting that while in the days of Wellington, the Soldier must have been also imbued with the spirit of patriotism and the love of fighting because he had in some respects—at least during the time of war—even more difficult and uncomfortable conditions of Service. He had to submit to be buttoned up in a uniform which even apart from the old " Stock " (which those old enough to remember them will recollect was a stiff glazed leather collar about three inches deep and fastened with a brass buckle at the back—something like a dog's collar—and prevented the man from looking at or speaking to any person not straight in front of him without turning his whole body) made the free use of the limbs impossible, but was supposed to be suitable for all climates whether in the tropics or in Northern latitudes, had to carry on his back a kit weighing something like half a hundredweight, no matter the distance of the march or the weather conditions, and take his chance of the baggage waggons with tents, etc., making up to them at some indefinite time—if they did not lose their way. These men, however, like their brethren in the Navy, went into battle and fought their Country's fights uncomplainingly and successfully in spite of all the disadvantages that surrounded them. The Peninsular War alone was sufficient to show the stuff they were made of. Now, however, in both branches of the Service most things had been altered and that for the better. The Sailors, if they had not so much free deck and other open space in the new floating batteries which they still called Ships, had many other advantages which would counterbalance these, as had also their brethren in the Army, with their practically double rations of fresh food stuffs, their improved transport service, Field Ambulances, and the other many comforts and the improved conditions of life generally which a grateful country could bestow upon them in times either of peace or war.

He was not forgetting that he had not yet said anything regarding either the Militia or Volunteers which were now an essential part of the Imperial Forces. They were both, especially the Volunteers—although Lord Wemyss had in the year 1839 or about that time secured that the Militia were also to be regarded as Volunteers—comparatively modern additions to the fighting forces of the Country, but there seems to be so many and important changes immediately imminent that one had better perhaps not discuss them at present. Besides, it was in relation to this toast unnecessary, as recent events had distinctly shown that the men of whom these branches are composed are both willing and able to support the regulars with credit to themselves and the admiration not only of their countrymen, but of practically the whole world.

On the whole he thought there could be no doubt that we could now, as always, rely upon every branch of all the services doing all that had been done by their predecessors or that could be done by any set of men anywhere for their kith and Country and he had therefore much satisfaction in asking the brethren to give a hearty and enthusiastic response to this patriotic toast always welcomed by every true-born Briton.

The toast was received and responded to with the utmost enthusiasm.

Bro. Bell, P.M., remarked that his name had again been coupled with the Navy—a toast with which he had been associated for a quarter of a century and of which he had said almost all he could. Seeing that they had a Senior Officer present in the Lord Provost of Edinburgh—the Lord High Admiral of the Firth of Forth—the toast might have been his with propriety. Bro. Bell said that he had joined the Navy in the time of the old wooden walls, and that during his 20 years of service, he had seen many wonderful changes. It was almost impossible to follow the new developments of the Navy unless they kept an eye on the fleet and had some practical knowledge of ships. Submarines and torpedo boats did not admit of fair fighting. It was hitting below the belt. When afloat in time of war one never knew when the ship might be blown up. It was an incessant strain on the nerves. In his time, eight or ten knots an hour was a great achievement; nowadays submarines could accomplish that speed with ease under water. He hoped his Lordship would be instrumental in having the British Navy more frequently in the Forth for the Capital to view. The Channel Fleet would be with us soon. It was a most powerful fleet, under a most popular officer. He thanked the proposer for his kind remarks and the brethren for their hearty response.

Bro. Colonel Lewis A. Hope, C.B., A.D.C., R.W.J.G.W., in his reply for the Army, thanked Bro. A. W. Rennie, P.M., the Grand Master and the brethren all on behalf of all soldiers for permitting him to be there at that momentous Bi-Centenary. Colonel Lord Tullibardine and he were only too proud to be made Honorary Members of the Lodge and to partake of their hospitality. He would like to acknowledge the felicitous way in which the P.M. Bro. A. W. Rennie had proposed the toast of the army. His Christian names he believed were Arthur Wellesley. To soldiers that name was a landmark. The name of one in whose steps they all wished and tried to follow. On ordinary occasions it was easy to respond to the toast of the Army, but a recent order prohibited officers from criticising questions that might reflect on their superiors and he was therefore unable to discuss the proposals for the better re-organisation of the Army lest he should inadvertently do so. Still he might refer to the physical training of their youth by means of Boys' Rifle Brigades and to their further instruction when they had attained manhood. It had recently been proposed to have a Masonic Rifle Club, but militarism was the objection raised. As masons it was their duty to do all they could to protect their country, for as masons they were taught that their first duty was to their God, their

King and their Country. They must make themselves good and useful citizens. Though they might help to guard their city of Edinburgh, yet they owed a still greater love to their Empire, of which the City of Edinburgh formed but a small tho' so brilliant a part. It was their duty to put themselves in a position to give Scotland their best services and take part in her defence but this was not encouraging militarism. Nothing could be more masonic than a love of their country and nothing could be more masonic than in making that love effective. Their young men should realise their responsibilities. He observed that their Colonial Brethren had not been included in the toast, but might he be permitted as an Officer to include their name and drink to their health.

Bro. Captain Gordon Wilson, V.D., replying for the Auxiliary Forces, said that on behalf of the Volunteer Forces he thanked the Brethren most heartily for linking them with the first line of defence. They were that night in Parliament on their trial as a force, but he did not propose to detain them with that important national question of a Territorial Army. It must certainly be regretted very much, should their grand and splendid Militia be incorporated into the Force on the Volunteer basis of a Territorial Army. The manner in which the Volunteer Forces had met the demands for greater efficiency from time to time in face of many and more especially financial difficulties, was not only beyond cavil, but highly creditable. No doubt if arrangements could be made to allow of individual choice of date as to the six months of training required to make for organised efficiency, then there need be no fear of the results of the Secretary of War's scheme. But whatever was decreed in Parliament, he was certain that the spirit of 1859, which brought the present Force to life and called his father to arm and equip himself at his own expense, and himself to serve thirty-eight years, and his son fourteen years, in the Volunteer Force, would be the spirit to-day that would grasp and triumphantly raise aloft through Flood and Fire the Empire Flag for generations yet to be.

Br. John M'Donald, Past Master of Journeymen Lodge, proposed " The Grand Lodge of Scotland " which had, he said, distinguished itself throughout the world for its benevolence and charity, and had assisted in works which could not have been done without their aid.

The Most Worshipful Grand Master, Sir Thomas D. Gibson Carmichael, Bart., in replying to the toast, said that he felt extremely proud to have that opportunity to answer for the Grand Lodge of Scotland. Their worthy Bro., P. M. William Bell, told them that he replied for the Navy once a week and therefore he found it difficult to say anything new. He himself had often replied for the Grand Lodge but he had never replied for the Grand Lodge of Scotland at a Bi-Centenary meeting of a Lodge before. That did not fall to the lot of every Grand Master Mason of Scotland and he felt proud it had fallen to his. He was glad to learn from Bro. M'Donald that they recognised their duties to Grand Lodge and believed that it was doing its best for benevolent purposes. He never spoke without urging that it lay with daughter Lodges to carry out what Grand Lodge did for benevolence. He had seen the records of their Lodge and he ,knew that they had carried out their duties faithfully. Their Secretary, Bro. Seggie, had kindly sent him a book with the suggestion that he should read it. He had done so and had afterwards prepared his speech. But he had also read the *Scotsman* yesterday and found that somebody connected with that newspaper had apparently also read that book. He thought that the history of their Lodge was most creditable. It had been a great pleasure to him to be present at the Bi-Centenary Celebration. As their Right Worshipful Master had to reply to the toast which he was about to propose, he was afraid that if he were to add to what had appeared in the *Scotsman* other matter which he had read in the book in question, there would be very little left for the Right Worshipful Master. He could however say that he should never go about Edinburgh in future without having Lodge Journeymen recalled to him in almost every street. There was hardly a building in their city of any note, except that non-existent one—the Usher Hall, which did not recall to his mind Lodge Journeymen. With regard to the Usher Hall, he would only say that for the sake of his pocket he was interested in a particular stone, and he hoped when the Usher Hall was built it would recall one of their Honorary members. Turning to the next toast of the Lodge of Journeymen Masons, the Grand Master said that their history was an excellent one. He was delighted to see that crimson purse which recalled a certain protracted lawsuit settled in a satisfactory manner and he was also particularly gratified to observe the R.W.M.'s mallet, which brought back to memory the building of the University of Edinburgh, at which his great-great-grandfather was present and laid the foundation stone. Their Lodge was presided over at present by most worthy officers. The brethren realised their responsibilities to the mother Lodge as well as to masonry and he trusted that would long continue. Their Lodge had never failed to do its duty. They had even rebuked the Grand Master Mason of Scotland, the grandfather of his Depute Master there on his right (The Marquis of Tullibardine) for opening Grand Lodge in the third degree on the occasion of a festival, and Lord Tullibardine's grandfather, like a wise man and mason, acknowledged that the Journeymen were right in their protest. He, the Grand Master, would drink to their health and couple with that toast their own R.W.M. Bro. James Ewart of No. 8.

The Bard of the Lodge, Bro. Daniel Macfarlane, at this stage recited the Ode written by him in commemoration of the Bi-Centenary Celebration. The ode was as follows :—

The Bi-Centenary of our Lodge, No. 8,
We're gathered here this night to celebrate
And pay a tribute to the glorious dead
Who for two centuries our Lodge has led.
Through Scotland wide, where'er our Craft is known,
Few have a longer record than our own,
Yet age is nought unless allied to worth,
And worth has reigned since our Lodge had its birth.
No greater guides to Masonry's been given
Than the warriors who from No. 1 were driven ;
They practised what they daily strove to preach,
For the use of Mell and Chisel they were fit to teach ;
They claimed that even the rough-skinned artizan
Could be a loyal Mason and a worthy man.
Those grand old worthies, who were men of might,
For our dear Lodge most nobly fought the fight.
We men of modern days the work can hardly rate
What those bygone stalwarts did for No. 8.
They truly laid for us foundations sure.
That till we hear the last trump shall endure,
Take even our fair Edina, Scotia's darling seat,
We've records of our Lodge in many a well-known street,

Scott's Monument, that grand and noble pile,
Perfect in grace and beauty, pure in style,
Has long been known to civilised mankind—
Well! 'twas by a famous Journeyman designed,
And our late Brother Kemp's illustrious name
Has gained a world-wide and undying fame.
But other noble piles have been erected
By clever men, with No. 8 connected—
The Royal Institution at the Mound
(A graceful fabric, on unstable ground)—
The Assembly Hall, and many another score,
Were built by brethren who are now no more,
But both your time and patience would be gone
Were I to tell even half of what our men have done.
But I may state how high our Lodge was rankit,
They claimed as right to bear the Auld Blue Blanket—
That time-worn, venerable, historic flag,
Which yet thrills Scottish hearts, tho' but a rag—
Our charity oft had a realistic side,
And many a noble effort fills yet our hearts with pride,
Our noble forbears took many an unpaid spell,
And helped the work by Plummet, Square, and Mell.
The Orphans' Home to our fame still redounds;
We saved their funds by many a score of pounds.
The old Infirmary did also get our aid,
And many a graceful compliment was paid
To those grand men, who knew the Apostles' Creed,
And gave what they possessed in time of need.
But now I'll bridge the generations passed,
And come to years in which our present lot is cast;
While old-world Masons still have our regard,
I'll now refer to work known to your present Bard.
And here a gift I'd like to emphasise
That in Lord Saltoun's reign made glad our eyes.
His Lady fair prepared for us a flag
That set the whole of No. 8 to brag.
Still the banner's beauty was the smallest part—
No! 'twas the index of that fair dame's heart;
An tho' your Bard's lines then, as now, are haltin',
Sweet memories still remain of Lady Saltoun.
And now to come to men of modern days,
Whose worth and work's deserving of all praise,
Who carried on what had been well begun,
And strove to see that nought but good was done,

Who kept their vows and nobly did their part
In bringing peace and joy to many a weary heart.
A galaxy of worthy men I now could introduce,
But as their name is legion, you well might call a truce;
So I will leave the matter in our present Master's hand
To tell of all that has been done by that unselfish band,
Tho' still it is enough for us to know they've nobly striven
And a pattern both of faith and work to us their sons have given,
'Tis now for us to carry on the work so well begun,
And aid the poor and erring till our own race here is run.
Our Officers have always been most loyal to the Chair,
For them 'twas always duty first, tho' joys they'd gladly share.
Our Masters all, with one accord, this truth will gladly state,
There's ne'er a Lodge been better manned than our Lodge No. 8.
But ere I end these jinglin' lines, I'll here refer with pride
To the fact that our Masonic King is sitting by our side,
His genial, kindly presence with joy fills every heart,
And we're proud that now of No. 8 he's a component part.
He has numerous Pro-Consuls here who obey all his behests,
And all of whom on this great night we honour as our guests.
May each of these Right Worshipfuls, howe'er confined their sphere
Get pleasure, peace, and profit from the work they hold so dear.
And now my epilogue must come, or your patience I will tax,
So for our Scottish Craft my prayer lies in the short word pax.
As for our dear Lodge No. 8, may its labours still increase,
And may our efforts ever bring prosperity and peace;
I've gloried now for many years in their sincere regard,
And hope that till my race is run I may remain their Bard.

Bro. James Ewart, R.W.M., in responding for the toast of "Lodge Journeymen," said the *Scotsman* had honoured them in yesterday's issue by giving a lengthy and comprehensive sketch of the history of their Lodge and had thereby concentrated attention upon it. Had he been consulted he would have advised that the article should not have been published till to-morrow, as it had anticipated a good deal of what he had intended to say. Its advance publication had, however, certainly lightened his task that night. The R.W.M. proceeded to supplement the sketch published in the *Scotsman* by giving some further details of the history of the Lodge, and he concluded by saying that not only had they now no debt, but they were owners of their hall and of other property in the city, and the assets of the Lodge at present amounted to close upon £3000.

Bro. Wm. Rennie, P.D.M., said he esteemed it a great privilege on that historic occasion to submit the toast of the City of Edinburgh. Few cities were more rich in moving memories, more clothed with glorious traditions than " Edina, Scotia's darling seat." The natives were perhaps less conscious of its beauty and outward attractions than the travelled and cultured strangers who had more points of comparison in forming their estimate. It had been said that if cities were to be measured like stars by the light they gave, then Edinburgh must always occupy a position of the first magnitude. If her buildings, her galleries, her museums, and her monuments were to be swallowed up by the sea, if an earthquake should absorb, the Calton Hill, and even if Arthur's Seat itself should disappear the light which had already been shed by Edinburgh in the past, would go on travelling and enlightening future ages so that the city would be as familiar to them a thousand years hence as it was to the people of the world to-day. It was no ordinary occasion on which they had gathered. They had not only met to celebrate a unique and interesting anniversary, but to recognise the passing of 200 years. There was a vast difference in the Edinburgh of 1707 from the Edinburgh of to-day, even though the contour of the Castle Rock and the everlasting hills which so fitly framed the city were the same then as now. On that occasion their thoughts were carried back to the year which saw the origin of the Lodge of Journeymen Masons ; an eventful period in the history of Scotland and its capital, the Union with England. In Edinburgh were heard the most vigorous expressions of disapproval against a measure seemingly destined to obliterate the national independence which Scotsmen held to be their great birthright. Notwithstanding the turmoil of two rebellions which followed, the Citizens were not so very long in realising the advantages resulting from their new association with the sister country, and the two peoples were now cemented by common ideals, and by common sympathies, by a common loyalty and patriotism, and by common efforts after common purposes.

The City was one of the most noted homes of ancient masonry. Within its walls existed the oldest masonic Lodge in the world with continuous records. In St. John Street was the oldest and most interesting Lodge Room dedicated to masonry to be found anywhere, and Edinburgh might claim the distinction of having the only Lodge which obtained its original authority from the Lords of Session, to meet as a corporate body and exercise the privileges of Masonry. He referred to No. 8. It was in this City that the Great Unknown (Sir Walter Scott) first saw the light of masonry in Lodge St. David. Burns was first hailed as the " Bard of Caledonia " in Edinburgh St. Andrew Lodge, and his connection with The Canongate Kilwinning Lodge was well known.

The Grand Lodge of Scotland and the City of Edinburgh were closely connected. Not a few of the Rulers of the City had also been numbered amongst the Rulers of the craft, while several Lord Provosts of Edinburgh had occupied and adorned the throne of Scottish masonry. It was during the Provostship of Bro. George Drummond that the Journeymen contributed to the building of The Old Royal Infirmary by working at it day by day with their own hands. As a recognition of their services a ward was set apart for the use of the Lodge. It might not be generally known that at the laying of the foundation stone of the hall in which they were assembled, the Journeymen had the honour of being entrusted with the famous old Blue Blanket—the banner of the incorporated trades of the City. It was guarded by two of the brethren armed with Lochaber axes which were once borne by the Old Town Guard, and that was probably the last public occasion on which that historic banner was unfurled.

Standing amid the traditionary mist and smoke, their City was redolent of dear and glorious memories intertwining the past with the present. He asked them to drink to the toast—the Grey Metropolis of the North, the Edinburgh of a thousand fond associations, their own romantic Town.

In reply the Right Honourable The Lord Provost Bro. James P. Gibson said that he thanked the past Depute Master, Bro. W. Rennie, for the kindly way in which he had proposed the toast of the City of Edinburgh and he considered it a very high honour to respond on behalf of the City. The connection between Masonry and the Corporation had been very cordial and he was pleased to hear the interesting facts brought forth by Bro.

Rennie. Their attention had been drawn to the coincidence that the Bi-Centenary of Lodge of Journeymen Masons was also the Bi-Centenary of the Union of Parliaments and he entirely agreed that the Union of Parliaments had been a good thing for Scotland. He believed that the close and intimate relations that linked Masonry with the Corporation of Edinburgh were historically interesting and he hoped they might long continue.

The Most Hon. The Marquis of Tullibardine, Right Worshipful Grand Master Depute, said that by the favour of their Grand Master he had been permitted to give the toast of the Croupiers earlier than had been arranged, as he had to catch his train. The toast fortunately was one that did not take very long to propose. He had not the personal acquaintance of the Croupiers, so he was not inspired with any speech that would occupy them for more than a minute or so. It gave him very great pleasure to come among the Masons of Edinburgh. That was the first important occasion on which he had done so, except of course his installation the other day. He had never been among the Journeymen before, but owing to his forbears' connection with masonry he felt that he was not an entire stranger, although this gave him a pretty good record to live up to. Two of his Ancestors had been Grand Masters of Scottish Masonry on three different occasions. His grandfather was for 20 years Grand Master Mason of Scotland and he was also Grand Master of England when they could not get an Englishman to run their own show. He thought it was very much to his grandfather's credit that during the long twenty years of office as the head of the Grand Lodge he had only quarrelled once with one of the keenest Lodges in Scotland. They must have been very much in the right if the tale he had just heard was true. It was a curious coincidence that he should be present at that function in that Hall, as its foundation stone had been laid by his grandfather. There were many difficult matters always to be settled by Grand Lodge and he hoped that the members of No. 8 would always support them with their numbers, and incidentally with their cash, in the future as they had done in the past.

The toast was drunk with masonic honours.

Bro. John Smart, Depute Master, in responding to the toast of the Croupiers, said that they, as croupiers, had enjoyed a high honour and a great privilege in having occupied these chairs on that historic occasion. He thanked the Worshipful Grand Master Depute for the gracious speech in which he proposed their health and the Brethren for their hearty reception of the toast.

Bro. J. Baird M'Nab, I.P.M., in proposing the toast of the R.W. Masters of Sister Lodges, said that he had very great pleasure in giving that toast, although he thought that the toast should have been that of the District Lodges. He was sure thay all were highly delighted to see the various Masters of the Lodges in the District with them that evening and he hoped that the same feeling of fraternal affection which at present existed would long continue. He was sure it was a source of great gratification to their M.W. Grand Master to know of the very high standard of work which was being done by the District Lodges. In a word he would ask them to rise and drink to the Worshipful Masters " All health, peace, goodwill and prosperity."

Bro. R. K. Inches, Proxy District Grand Master of Natal, regretted very much that he was there as an apologist and as the representative of Bro. Wm. Walker, R.W.M. No. 1, as that brother had suddenly to leave the room through illness. Had he that morning had the slightest notion of what was to happen he would have come there with a properly prepared speech. He thanked Br. M'Nab for the eloquent manner in which he had proposed that toast of the Sister Lodges. He could assure them all that the connection that had always existed between their two Lodges was one that he cherished very much. The feeling between No. 1 and No. 8 was one of the very pleasantest, and the Journeymen Deputations were of great antiquity and mystery. They in No. 1 were up-to-date and their earnest hope was that the Lodge of Journeymen Masons, though so old, would keep up with the times. As Chairman of the Metropolitan district he had none but the kindliest feelings to their ancient and honourable Lodge. He was unwilling to detain the brethren longer as he knew that a brother representative of the youngest Lodge desired to reply.

Bro. J. Ferguson Reekie, R.W.M. No. 937, briefly replied for the youngest Lodge in the district.

At this point Bro. R. Naysmyth Langlands, R.W.M. No. 2 advanced to the dais and asked Bro. Ewart, R.W.M. to accept the certificate of honorary membership of his Lodge in honour of the occasion they were celebrating that evening.

The Right Worshipful Master said that he had great pleasure to receive at the hands of their Lodge that written testimony of Honorary Membership of which he was truly proud.

Bro. James Ewart, R.W.M., in calling on Bro. John Walker, P.M., to propose a special vote of thanks to their Secretary, Bro. J. Stewart Seggie, said that the latter had done good and valuable work in the various duties connected with that day's functions.

Bro. Walker, in proposing the Vote of Thanks to the Secretary, said that on an occasion such as that an enormous amount of arduous work had to be undertaken to ensure the success of the function and that no one could doubt for a moment that their esteemed Secretary, Bro. Seggie, had left anything undone to fulfil that end.

Bro. J. Stewart Seggie, C.A., Secretary, thanked Bro. John Walker, P.M., for the kind way in which he had proposed the toast. He considered it to be a great privilege to be Secretary of that Lodge on such a memorable occasion, when they were celebrating the Bi-Centenary of their well-known, historic and trustworthy No. 8. If the arrangement of the toast list had been entirely in his hands he would have toasted the Past Masters who had made for them their history. He would refer to the help he had received in the arrangement of this gathering from the various Sub-Committees and Grand Secretary, who had done much to make that evening a success which, in itself, was compensation for any effort put forth. In conclusion he thanked the Brethren for their hearty reception of the toast.

Menu Card.

The Menu Card was a work of art worthy of the occasion. It was designed by Mr Murray Macdonald. On the front page was a reproduction of the panel in the Freemasons' Hall, depicting Mary, Queen of Scots, riding down the High Street of the City on her way to Holyrood Palace. On the inner page were a three-quarter length portrait of the Worshipful Master of the Lodge (Bro. James Ewart) in full masonic regalia, and illustrations of the famous crimson purse received from the Lords of Session, and of the Silk Banner presented by Lady Saltoun to the Lodge on the occasion of the visit to the Lodge of the then Grand Master (Lord Saltoun). There follow the Menu and the Toast List already referred to, and on the fourth page was a copy of the original Diploma of the Lodge of Journeymen Masons, with the programme of music as an inset. (Reproductions facing this page.)

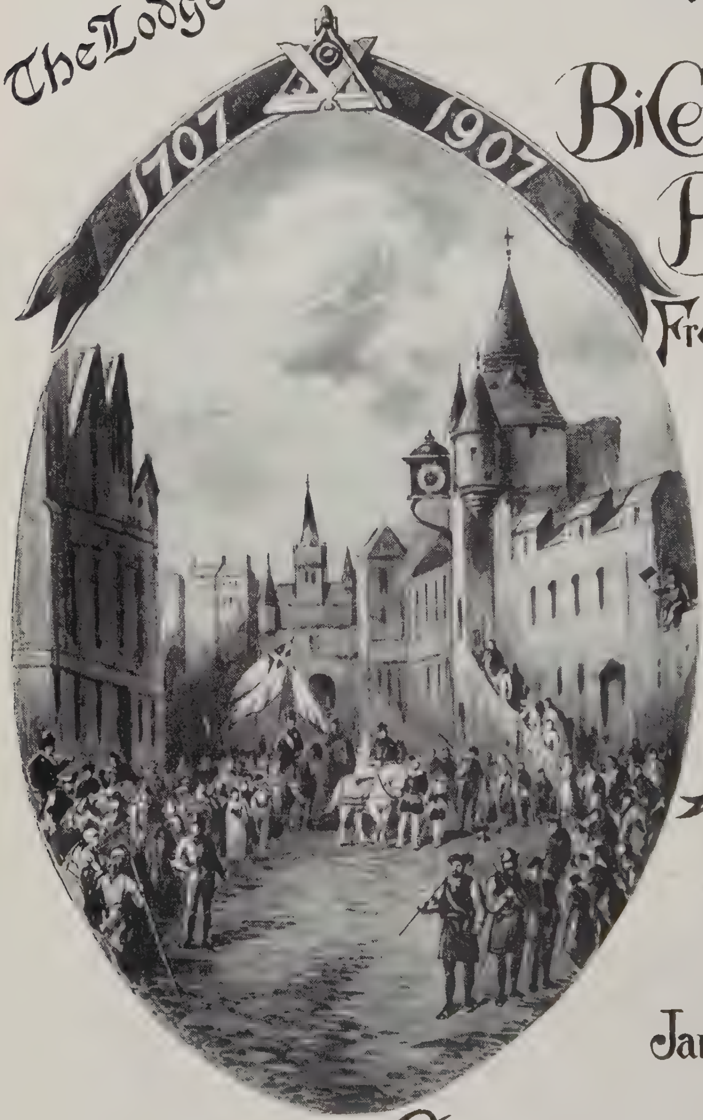
During the Dinner which was admirably purveyed by Bro. Hugo A. Bottger of the Union Hotel, Lothian Road, violin selections were played by Bro. Gilchrist's Orchestra and pipe music was discoursed at intervals by Bro. John M'Coll, Oban, and Pipe-Major John Wilson, Callander. Songs were rendered by Bros. H. S. Gamley, James Plowright and W. Baird ; Bro. J. Kenyon Lees acted as accompanist and Bro. W. Simpson as Director of Music. The Croupiers were Bros. John Smart, D.M. ; John Blacklay, S.M. ; E. Edwards, S.W. ; Sergt, Ramage, J.W. ; A. Allan, S.D. ; J. Ogilvy Hood, J.D. ; William Allan, Chaplain ; R. Cranston, Pres. Stewards, and John Robertson, Architect

It only remains to record that a suggestion was made that a Tablet be placed in the Lodge room to mark the event, but this matter was never carried out. The then Secretary of the Lodge, Bro. J. Stewart Seggie, recognising that some permanent momento of the occasion should be affixed to the walls of the Lodge room, presented a set of cards and other data suitably and tastefully mounted and framed, which now hangs at the left of the dais. This picture shows in perspective the Bi-Centenary celebrations.

The celebrations were fully reported in the *Freemason* of 20th April 1907, *Evening News* of 11th April, *Glasgow Herald* of 12th April, and the *Scotsman* and *Dispatch* of 12th April

The article in the *Scotsman* of 10th April 1907, to which the Grand Master made reference, is so lucid and compact that it is worthy of preservation in this volume.

The Lodge of Journeymen Masons, No. 8.



BiCentenary Banquet,

Freemasons Hall
Edinburgh
11th April 1907.

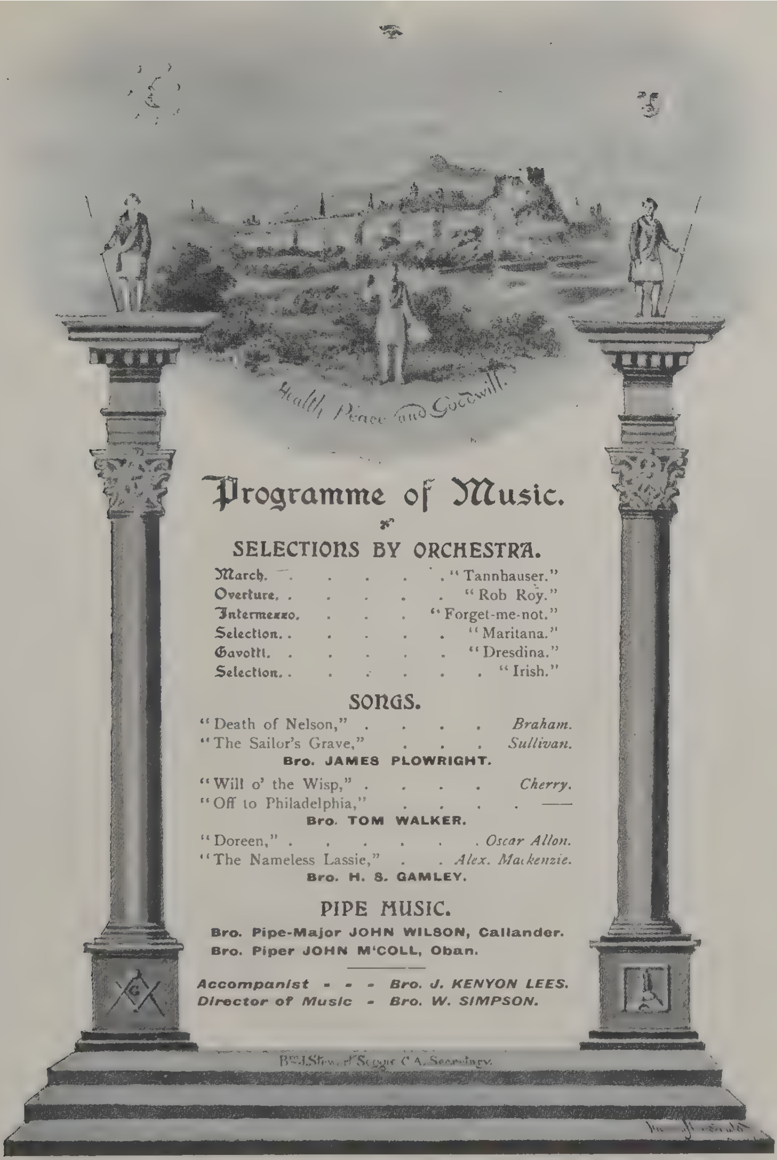
OMINI. EST · MIHI · OMNIS CONFIDO

Chairman

James Ewart R.W.M.

Croupiers,

John Smart D.M. John Blacklay S.M. E. Edwards S.W.
Sergt. Ramage J.W. A. Allan S.D. J. Ogilvy Hood J.D.
William Allan Chaplain.


Health Peace and Goodwill.

Programme of Music.

SELECTIONS BY ORCHESTRA.

March.	"Tannhauser."
Overture.	"Rob Roy."
Intermezzo.	"Forget-me-not."
Selection.	"Maritana."
Gavotti.	"Dresdina."
Selection.	"Irish."

SONGS.

"Death of Nelson,"	*Braham.*
"The Sailor's Grave,"	*Sullivan.*

Bro. JAMES PLOWRIGHT.

"Will o' the Wisp,"	*Cherry.*
"Off to Philadelphia,"	——

Bro. TOM WALKER.

"Doreen,"	*Oscar Allon.*
"The Nameless Lassie,"	*Alex. Mackenzie.*

Bro. H. S. GAMLEY.

PIPE MUSIC.

Bro. Pipe-Major JOHN WILSON, Callander.
Bro. Piper JOHN M'COLL, Oban.

Accompanist - - - ***Bro. J. KENYON LEES.***
Director of Music - ***Bro. W. SIMPSON.***

Bro. J. Stewart Seggie C.A. Secretary.

Lord Saltoun's Banner.

LORDS OF COUNCIL & SESSION

Purse Presented to Lodge
by Lords of Council
and Session, 1715.

A MASONIC BI-CENTENARY.

Historic Edinburgh Lodge.

One of the oldest of the Scottish Lodges of Freemasonry, and one having an interesting history, will to-morrow celebrate in appropriate fashion its bi-centenary. An off-shoot from the Lodge of Edinburgh, Mary's Chapel (No. 1), which was originally an operative Lodge and was at the time connected with the Incorporated Trades of the city, the Journeymen Lodge (No. 8) was, in 1707, constituted as a separate Lodge, but it was only after a prolonged period of litigation that the Court of Session granted the seceding body authority to exist as a separate Lodge and to exercise all the privileges of Masonry. The secession from the Mother Lodge had its origin in the desire of the fellow-crafts or Journeymen Masons to have a larger share in the control of the funds subscribed by them for benevolent purposes, but the Lodge of Edinburgh and Incorporated Trades being dominated by the Masters, offered their strenuous opposition, with the result that forty-four of the brethren, all operative masons, quitted the parent institution and formed the new society called the Journeymen Lodge. The disaffected members did not, however, all at once break off their connection with the Lodge of Mary's Chapel, but continued to press for redress of their grievances. In 1708, the Lodge of Edinburgh agreed, on a petition from the Journeymen, that "six of the soberest and discreetest fellow crafts" should be annually appointed to inspect the accounts of the warden, and it thus looked as if harmony and peace had been restored between the two bodies. That position of matters did not last long. The Masters evidently did not view with favour the separate organisation which the Journeymen had set up, and the jealous watch which they still kept over the funds of the parent institution. Accordingly, in 1712, a motion was carried to rescind the resolution of 1708, appointing six fellow-crafts to inspect the warden's accounts. This raised a storm of indignation among the Journeymen, but the Masters were inexorable and would not submit longer to be watched and controlled by those whom they regarded as subordinates. With two exceptions, all the Journeymen present rose in a body and, headed by James Watson, deacon of the Incorporation, left the meeting. When the commotion occasioned by this movement had subsided, a motion was adopted that none of the recusant Journeymen should be received back into the Society till such time as they had given full satisfaction for the contempt of which they had been guilty. The next step taken by the Masters was to lay a strict prohibition on the apprentices against assisting the Journeymen to enter apprentices, under pain of being disowned by the Lodge in all time to come.

Journeymen Imprisoned.

The contest between the Masters and the Journeymen then took a more acute form. The former, in order to crush the new Society, passed a series of very stringent laws and prohibitions. On 21st December, we are told by the historian of Lodge Journeymen (the late Mr William Hunter, a Past Master of the Lodge), it was ordained that since the Journeymen who had deserted their Society " had presumed at their own hand to enter apprentices and pass fellow-crafts in a public change-house without their concurrence and in manifest contempt of their jurisdiction and authority, no apprentices or fellow-crafts so entered and passed, or should afterwards be entered or passed, should be employed by any master mason, either within or without the city until they presented a supplication to the Mother Lodge, and made full satisfaction for their contempt under the penalty of £12 Scots, to be paid by the master who employed them, as often as he contravened this Act." Having thus cut off the entrants with the Journeymen from employment, they advanced another step a few days afterwards by enacting that no persons who had any title to the freedom of Mary's Chapel—as freemen's sons, sons-in-law, or apprentices for the freedom—who had either been entered an apprentice or passed a fellow-craft with James Watson and the Journeymen combined with him, or who had attended any of their meetings, should be admitted to the freedom of Mary's Chapel till he had given satisfaction for his contempt, and paid a fine to the warden of £24 Scots. In the following year another Act was passed prohibiting the Journeymen from registering any separate Society, assuming the office of deacon or warden, entering apprentices, or passing fellow-crafts, under a penalty of being discharged from work within the city, and a fine of

20s. Scots imposed on every member of Mary's Chapel as often as he employed any such Journeymen. They also revived some prohibitory enactments dating back to 1693 and 1679, one of which inflicted on John Fulton, a freeman mason of Edinburgh, who had presumed to make masons in the Sheriffdom of Ayr, the penalty that he was "to receive no benefit from the Lodge, that no brother was to converse with him, that his servants were discharged from working in his employment, and that he himself was to pay a fine of £40 Scots." Rigorous as were the measures adopted against them, the Journeymen continued to brave the fury of the Mother Lodge and the Incorporation, and pursued their course in making masons, receiving dues, and contributing to the support of their needy and distressed poor. Incensed at the daring and determination of the humble fellow-crafts, the Lodge of Edinburgh and the Incorporation of Wrights and Masons invoked the arm of the civil magistrate and on a trifling pretext a warrant was obtained by which the books and papers of the Journeymen were carried off and two of their leaders apprehended and confined in the city guard-house.

A Seven Years' Conflict.

The Journeymen were now faced with the alternative of either abandoning their Society and succumbing to the Masters or bringing the differences between them and the Incorporation before the legal tribunals. The latter course was adopted, and an action for wrongous imprisonment and the unlawful abstraction of the books of the Lodge was raised in the Court of Session against the Incorporation. Their Lordships proposed that the case should be decided by arbitration, and this course was agreed to by both parties. The decreet arbitral was issued on 8th January 1715. In the first place the arbiters decided that the deacons of the Incoproration acted justly in committing the two Journeymen to custody in the town guard-house "until such time as they were tried by the magistrates for the insolent and rude language which they had employed in speaking to the two deacons, and the contempt which they had thereby displayed towards these dignitaries." But they went on, somewhat inconsistently, to ordain the deacons to pay the imprisoned Journeymen £100 Scots in compensation "for their commitment and the process of wrongous imprisonment" and that the books should be given back to the Journeymen. The arbiters absolved the Incorporation from all counting and reckoning to the Journeymen for the money received by the Incorporation, but the Journeymen were to have full power to maintain the Society which they had set up, and to receive dues for giving the mason's word and such other voluntary contributions as might be given to their common stock and purse, the money to be employed only in relieving the poor and burying the dead. It was stipulated, however, that the Journeymen were not to make any laws for regulating wages or fees or that would be "prejudicial to the rights and privileges of the good town of Edinburgh or the Incorporation of Freemen Masons." The Incorporation of Mary's Chapel had then evidently the power of fixing the rate of wages, for in 1691, it enacted "that no mason hereafter take it upon him to work on days' wages under 18s. Scots by day in summer, and 16s. Scots by day in winter." The arbiters seemed therefore to be of opinion that it would be an improper step for the Journeymen themselves to decide on the amount of wages that ought to regulate the trade. This document obtained from the Court of Session after seven years' conflict, has ever since been regarded as the Charter of the Journeymen Lodge. The Lords of Session, after giving their judgment, took the unusual step of presenting the Journeymen with a crimson velvet purse, in which to hold their funds, a gift much valued by the Lodge, and which is still carried by the treasurer at important Masonic ceremonials. It is doubtful if any quarrel similar to that carried on for such a length of time between the Journeymen and Mary's Chapel has existed in any other Masonic body, and it would probably never have arisen but for the anomalous position occupied by the Lodge of Edinburgh, bound up as it was with the Incorporation of Wrights and Masons. This connection led it to enact laws, issue prohibitions, and exercise a control over the building craft in Edinburgh which it would never have done had it been merely a lodge of free and accepted Masons. After the litigation had been terminated an amicable understanding was arrived at between the parties and since then the most fraternal intercourse has been carried on by the two lodges.

The Progress of Lodge Journeymen.

Although brought into existence amid the political storms of the Union, and having to contend with the opposition of the Mother Lodge and the distraction of a protracted lawsuit, the Journeymen Lodge soon reached a condition of vigour and prosperity. The operative masons of the city found that it was to their advantage to join the lodge, regarding it, to some extent, as in the nature of a trade's union, and as a consequence its members continued steadily to increase. Writing in 1884 with reference to the management of the lodge the historian says that it had had a succession of very able and efficient Masters. "These men conducted the lodge steadily and successfully onwards, through the contention and turmoil of two Rebellions, through the dreary period between the '45 and the outbreak of the French revolution, through the hardships and privations of the 'dear years' at the commencement of the present century, through the exciting and engrossing epoch of the Continental War, through the calamitous depression of the building trade in 1826 and several subsequent years, and through all the excitement and commotions of more recent times." The lodge, like most public bodies, has had its days of adversity and prosperity, but it has come through all its vicissitudes with the utmost credit. During the past few years the annual number of entrants has varied from forty to fifty, and the active membership at present is between 300 and 400, not taking into account the many members settled abroad, and who are not in regular communication with the lodge. The Journeymen Lodge has had a Friendly Society connected with it from its commencement, but since 1905 this has been merged in the lodge, with the result that it has now a capital fund of £2,671, the income of which is devoted to charitable purposes in the relief of indigent brethren, and of the widows and orphans of deceased brethren. This is a unique feature in connection with the lodge, and there is perhaps no other lodge in Scotland which has such a fund beyond its ordinary Benevolent Fund made up of half of the test-fees.

Journeymen's Practical Aid to Hospitals.

The Journeymen did not confine their work to the furtherance of Masonic principles as these concerned the craft only, but lent their aid in a thoroughly practical manner to at least two deserving institutions in the city. When the old Orphan Hospital—which stood on the north-east side of the North Bridge and which had to be removed in 1845 to give additional space for the North British Railway Station—was erected, the Journeymen offered their services, which were gratefully accepted. In the erection of that building these craftsmen worked gratuitously for 591 days in summer and 230 days in winter, making in all a contribution of 821 days' labour. The services thus rendered were acknowledged by conferring upon them the privilege of nominating an orphan to the benefit of the charity. In 1738, four years after the building of the Orphan Hospital, the foundation stone of the old Royal Infirmary was laid with Masonic honours, and the Journeymen again came forward with their contribution of labour, and worked day by day with their own hands under the Lord Provost of the city, Brother George Drummond. In recognition of their work a ward of the building was specially set aside for their use. It is a singular circumstance that in the history of the Journeymen they held for many years their principal Masonic meetings in that ward, which is said to have been in the "West Jamb." It is almost safe to say that no other Masonic Lodge ever held its regularly constituted meetings, and especially those of a convivial character, in a public building specially constructed for the treatment of the sick and injured. For upwards of forty years after the institution of the Lodge Journeymen, the members had no hall of their own, but held their meetings in some of the taverns or public buildings of the city. From 1741 to 1752 their principal meetings were held in the Infirmary ward referred to, but after that date they acquired premises of their own in Hodge's Court, Blackfriars' Wynd, at that time a very important and dignified part of old Edinburgh. The second hall of the Journeymen was close by their original habitation, and being fitted up with some pretensions to elegance, it became a popular place for meetings of all kinds. It was especially notable for the gatherings held there in 1793 by "The British Convention" or Friends of the People as they were called, whose professed objects at that time were to obtain Universal Suffrage and Annual Parliaments. Several of the "Political Martyrs," including Thomas Muir, had made themselves heard within its walls before they had been arraigned and sentenced for sedition. Grand Lodge, however, promptly stepped in, and passed a resolution prohibiting lodges from letting their halls to people whose deliberations were of a turbulent and seditious tendency. The present hall in Blackfriars Street was erected in consequence of the old hall being demolished by the City Improvement Scheme carried through by Lord Provost Chambers in 1867, but the Journeymen obtained a site for their new lodge very near the spot occupied by their old tenements. The building stands on the site of the Calendar House of Cardinal Beaton's Palace, and it possesses many features of architectural and Masonic interest.

A Link with Sir Walter Scott.

The first centenary of the Journeymen Lodge was celebrated on 19th March 1807, and the third jubilee of the Lodge on 13th August 1857, when an excursion was made to Roslin and an imposing ceremony was carried through in the ancient chapel hallowed to the memory of its founder, Wm. St. Clair, Prince of Orkney, whose office of Grand Master Mason of Scotland continued in his family for nearly three hundred years from the time when the honour was bestowed on its original holder by James II. With the inauguration of their present hall in 1871 the Journeymen celebrated the centenary of Sir Walter Scott. On that occasion Bailie Howden, in replying to the toast of the Corporation of Edinburgh, narrated the interesting reminiscence that he was present at the Theatrical Fund Dinner on 23rd February 1827, when Sir Walter Scott acknowledged himself the sole author of the Waverley Novels. He had, he said, a vivid recollection of Scott proposing the health of Mr Mackay, so distinguished for his representation of Bailie Nicol Jarvie. Sir Walter Scott said he was sure that when the author of Rob Roy drank to the health of Bailie Nicol Jarvie, it would be responded to with that degree of applause to which the Bailie had always been accustomed and that on the present occasion they would take care that it would be "prodigious." All eyes were then turned on Mr Mackay, when, after a pause, he rose, and in his well-known character of the Bailie, exclaimed, "My conscience! My worthy faither the Deacon couldna ha'e believed that sican an honour should befa' me, his son, as to ha'e sae high a compliment paid me by the ' Great Unknown.' " " Not unknown now, Bailie," interjaculated Sir Walter, and the toast was received with immense applause.

To-morrow's Celebrations.

The programme for to-morrow's celebrations includes a visitation by a deputation from Grand Lodge to the Journeymen in Blackfriars' Street Hall, where Sir Thos. Gibson Carmichael and other Grand Office-Bearers, the Masters of Sister Lodges in the Province, and other guests will be presented with diplomas, after which there will be a banquet in the Freemasons' Hall.

CHAPTER VI.

PRESENTATIONS TO LODGE.

TO detail the various articles of furniture, photos, prints, etc., gifted to the Lodge during its existence would require many pages. Br. Hunter in Chapter XV. of his history refers to the presentation of New Bibles in the Lodge.

" The Holy Bible is one of the Great Lights of Masonry, and it is a necessary part of the furniture of every Masons' Lodge. It contains the principles and precepts by which the conduct of Masons ought to be regulated, furnishes a considerable part of their ritual, and makes them acquainted with the cardinal virtues of Masonry, with the Temple of Solomon, and the three Grand Master Masons, who took part in the erection of that famous edifice. On these accounts they regard it with reverence and respect. They venerate it, too, as the oldest, as well as the most curious and interesting, book extant. Its earliest sections are said to be six hundred years older than any other literary composition, while its closing ones were penned in the time of the Cæsars, when the Romans had reached the highest pitch of power, glory, and intellectual culture. The whole, from first to last, extends over a period of fifteen centuries. It is the production of thirty-six different authors of great diversity in rank, talent, and mental acquirements. Its contents are exceedingly varied. They embrace history, biography, poems, epistles, digests of public law, collections of proverbs, etc., and present revelations of the utmost moment to the human race.

" The Bible that had, for many years, been used in the Lodge Journeymen, had become loose in the binding and much soiled. It was, therefore, resolved to replace it with a new one of a larger size and more elegant appearance, and to defray the expense by subscription. It was formally presented to the Lodge on St. John's Day 1808. After the election and installation of the office-bearers and managers, Br. William Moir, Treasurer, entered the Lodge carrying the new Bible, a large quarto, elegantly bound and gilt, on a crimson velvet cushion, the Brethren all standing, Br. Andrew Neil, Chaplain to the Lodge, occupying a place on the right hand of the Master. Br. Moir, in addressing the Master, said that the present Bible of the Lodge, from having been in use for a number of years, was very much worn and defaced, and on that account, the Brethren had long wished to see it replaced by one of a larger and more suitable size. That wish was now about to be gratified. Whatever scruples or prejudices might exist regarding the propriety of using a Bible at the meetings of some other Societies, it was known to them all, that without a Bible a Masons' Lodge could not be opened. He could speak with confidence, that no body of men constituted for benevolent, or even convivial purposes, conducted themselves more in accordance with the principles of the Sacred Volume than Freemasons when in open Lodge assembled ; he, therefore, presented this Bible and Cushion to the Lodge in the name of fifty-two Brethren, who had subscribed the sum with which they had been purchased. He then handed the Bible and Cushion to the Chaplain, Br. Neil, saying :—'May the Great Author of this Sacred Book grant that this Lodge may never decay, that this Bible may long be preserved to lie before a discerning and prudent Master, in the midst of a numerous, a happy, and prosperous Lodge, and that a sick, a lame, or a destitute brother may never fail to find relief and protection here to the latest posterity.' Br. Neil, holding the Bible in his hands, said that he now held in his hands the Book which was regarded as the light of the world, and he hoped that every brother would walk in that light, and take it as the guide of his path in every relation of life. He then put the Bible into the hands of the Master, and said that he trusted he would make a good use of the means of knowledge now put before him, both for the benefit of himself and of the Brethren over whom he presided.

" On the 18th of August 1848, a fine folio Bible was presented to the Lodge by Br. James Begbie, plasterer, and a vote of thanks was given to him for his handsome and appropriate gift. The Lodge is thus well supplied with suitable copies of the Sacred oracles—one of which is always carried in public processions by the Chaplain or Bible-bearer."

Of recent presentations, the following are worthy of mention :—

Trowels, Etc.

11*th December* 1884.—Bro. Sime presented a Trowel, Lewising Chisel, and an Initiation Pencil " all made from wood and nails of Holyrood Palace (being part of the original material used in the construction)."

Bibles.

12*th April* 1888.—Bro. G. C. Douglas, R.W.M., this evening presented the Lodge with a handsome Bible, and addressing Bro. John M'Donald, Chaplain, said :—" I have much pleasure in asking you as Chaplain of this Lodge to accept of this Bible—the present one which now lies before us I find was presented to the Lodge some eighty years ago by fifty-two members of this Lodge and is now very much worn. I hope this Lodge will ever continue to prosper, that this Sacred Volume will lie before many true and faithful masters, that many happy meetings be held, and that destitute brethren may never fail to find relief and protection here to latest posterity. I now with these few remarks hand this Bible over to your care."

Bro. M'Donald, Chaplain, returned thanks on behalf of the Office-Bearers and Members of the Lodge, and said :—" I have no doubt if this handsome Volume of the Sacred Law would be used for the next eighty years, the Brethren whose privilege it would be at that period to declare themselves prepared to accept and stand by the obligations inculcated upon them, would do so as freely and in as true a Masonic Spirit as we had done."

Emblems of Mortality.

23*rd June* 1892.—The R.W.M. (Bro. Geo. Sime), presented a set of emblems of mortality.

Square and Compasses.

17*th December* 1896.—Bro. Campbell presented square and compasses " made from nails which had been used in the construction of the old roof of Holyrood Chapel."

Tools for Mark.

15*th April* 1897.—Bro. Condie presented three mallets and three squares for use in working the Mark, " all made from wood taken from Mary's Chapel."

Lord Saltoun's Bannerette.

22nd December 1897.—The Most Worshipful the Grand Master Mason, Brother The Right Honourable Lord Saltoun, paid a complimentary visit to the Lodge of Journeymen Masons this evening and was accompanied by several Grand Officers. His Lordship had previously been entertained at dinner by the Master and Office-Bearers in the Imperial Hotel.

In his address in the Lodge room Lord Saltoun made special reference to the high position No. 8 had for nearly 200 years held among its sister lodges and to its constant loyalty to Grand Lodge. He had had great pleasure in inspecting the relics of its early history still preserved in its archives, and concluded by announcing to the R.W.M., Bro. John Walker, his intention to present a bannerette in commemoration of his visit at this date. Following on this visit we find the meeting arranged to receive the bannerette described in No. 8's Minute Book thus :—

" *12th May* 1898.

" The M.W. Grand Master, Lord Saltoun, on the occasion of his first visit to the Lodge in December last intimated his intention to present the Lodge with a memento of his visit in the shape of a Bannerette.

" According to arrangement a company of over 100 ladies and gentlemen consisting of Office-Bearers of Grand Lodge, among whom were Bros. W. W. Robertson, Grand Architect ; Bro. A. Fleming, Grand Chaplain ; Bro. D. Murray Lyon, Grand Secretary ; and Bro, D. Reid, Grand Treasurer, the R.W.M.'s of many of the metropolitan lodges and Past Masters and others of No. 8 assembled in the Board Room here at two o'clock this afternoon. Bro. John Walker, R.W.M., occupied the Chair and at the opening invited the Grand Master to address the company.

" His lordship, in his remarks, made reference to his associations past and present with Masonry in general and to his visit to No. 8 and his reception there. Having gone over in detail the incidents which had prompted him to bestow this mark of favour on this particular lodge, he concluded by asking Lady Saltoun, who had travelled specially from London for the occasion, to formally hand over the Bannerette.

" On rising to discharge that duty, her Ladyship received quite an ovation from the assembly. In a neat and graceful speech she commented on the harmonious relationship existing between Lord Saltoun and the Masons in Scotland, and expressed herself as delighted in having had the present opportunity of identifying herself with the Craft. Lady Saltoun then handed over the Banner to Bro. Walker amid much applause.

" The Banner is of dark blue silk enbellished with the arms of Grand Lodge, the Saltoun Crest, and that of our own Lodge. It was then transferred to the custody of the Standard Bearer, Bro. Wm. Bell.

" The Master in a short speech thanked her ladyship in name of the members for the honour conferred on the lodge at her hands and concluded by asking the Bard, Bro. D. Macfarlane, to recite an ode composed by him in honour of the event.

" The R.W.M. then on behalf of the lodge presented Lady Saltoun with a handsome gold bracelet to mark the brethren's appreciation of the important nature of the event. At this stage the Grand Secretary called attention to the fact that no similar function had taken place in masonic circles since that occasion eighteen years ago, when the daughter of Sir Michael Shaw Stewart, Bart., was presented with a bracelet on her marriage to Lord Northesk.

" Lady Saltoun then replied thanking the Lodge for their kindness in presenting her with what would be an heirloom in her family and would rank among her most valued treasures.

" Lord and Lady Saltoun then retired.

" Bro. Dr. Dickson, I.P.M. of No. 1, then proposed the health of the Chairman, and Bro. Walker having replied, the meeting closed."

Such is the official description as appearing in the Minutes of the Lodge. The report in the Press is in a lighter vein and records a touch of humour in Lady Saltoun's remarks. The Press report is as follows :—

" An interesting ceremony took place in the Board Room of the Freemasons' Hall, Edinburgh, this afternoon, when the Grand Master (Lord Saltoun) presented a beautiful Masonic banner to Lodge Journeymen (No. 8) in commemoration of his first official visit to the Lodge in December last, when he was made an honorary member of the Lodge. There was a good attendance of the brethren of the craft, and a considerable number of ladies were also present. The Chair was occupied by the R.W.M. of the Lodge, Bro. John Walker, who was supported by Lord and Lady Saltoun, the Grand Secretey (Bro. D. Murray Lyon), the Grand Treasurer (Brother D. Reid), the Grand Chaplain (Bro. the Rev. A. Fleming of the Tron Church), and the Grand Architect (Bro. W. W. Robertson).

Lady Saltoun, who had travelled from London for the purpose to present the banner, which bears the arms of the Grand Lodge, of Lord Saltoun, and of No. 8 Lodge, said they must not expect from her a speech on Masonry (laughter) because she knew that the duty of every good mason was to conceal the secrets of the Craft (laughter). But she would take that opportunity of thanking them all for the many kindnesses they had shown to Lord Saltoun in the exercise of his functions as Grand Master of Scotland. (Applause.)

" Her Ladyship then handed over the banner amid loud applause. The R.W.M., in accepting the banner, presented Lady Saltoun with a gold bracelet as a souvenir of the esteem in which she was held by Lodge Journeymen.

" Lady Saltoun suitably acknowledged the gift.

" An ode in celebration of the occasion was recited by the Bard of Lodge No. 8 (Bro. Macfarlane), after which cake and wine were served."

The following is a copy of a letter from Lord Saltoun on his return to London :—

" Turf Club, Piccadilly,
London, 14*th May* 1898.

Dear Sir and Brother,

I cannot let a day pass after my return to London without writing to thank you for the great mark of kindness you have shewn me in presenting Lady Saltoun with so beautiful a bracelet.

I shall long remember your Lodge and its Master ; and with the banner in your possession and with the bracelet an heirloom in my house there will always remain an honourable connection between us twain.

Lady Saltoun desires me to repeat the thanks which she could so inadequately express in words.

I am, Yours fraternally,

SALTOUN."

Old Circular dated 1797.

8th November 1900.—Br. Robertson presented a circular convening a meeting of the Lodge dated 18th December 1797. This old circular has been framed and hangs in Lodge premises at 63 Blackfriars Street.

Photograph of P.M. George Sime.

10th July 1902.—Bro. George Sime, P.M., presented his photograph in an iron frame embellished with masonic symbols. This frame is typical of the work of P.M. Sime, who was thorough in everything he took in hand.

Museum Exhibits.

13th November 1902.—It was moved and seconded that a "museum be instituted in connection with the Lodge." The museum exhibits are enclosed in a large case in the topmost floor of the Lodge premises at 63 Blackfriars Street. A list of the principal presentations made to the museum has been prepared by the Secretary of the Lodge (Br. W. A. Laird) and is as under :—

Lodge Seals bearing (1) Journeymen Masons, Edinburgh No. 9 holding of the Grand Lodge of Scotland, (2) Lodge of Journeymen Masons, Edinburgh, No. 8, and (3) The Lodge of Journeymen Masons No. 8.

Portion of Etching of the old Portcullis Gate, Edinburgh Castle.

Half-crown of Queen Anne's reign, 1707, minted in the Edinburgh Mint.

Beggars' Badges of the Burghs of Dysart and Kirkcaldy.

Piece of Black Oak found 15 ft. deep in Olive Bank Sand Pit, Musselburgh, reputed to be 6000 years old.

The flag of the Turkish Hospital at Jerusalem captured on the first entry of Australian Mounted Troops in 1918.

The trowel used in laying the foundation stone of the Lodge Rooms in 1870.

A snuff mull presented at the Centenary celebrations in 1807.

A letter from R. B. (Burns' Cousin) to his brother Mr Wm. Burness written after hearing Rev. Dr. Chalmers preach to H.M. Commissioner in St. Giles, May 1816.

Playbill of a performance at the Caledonian Theatre, Edinburgh, in 1827, under the patronage of the Craft.

Silver Chisel forwarded from New York because of an implied connection with the Lodge (Chased with Thistles intertwined and "No. 8.").

A list of subscribers to a panel in Grand Lodge 1869.

A Lodge Billet dated 1873 (January).

Carmichael-Tullibardine Quaich inscribed—"Presented to the Lodge of Journeymen Masons, Edinburgh (No. 8)—A remembrance of Thursday, 11th April 1907."

Thos. D. Gibson Carmichael,	Tullibardine,
Grand Master Mason.	Grand Master Mason Depute.

A copy of the Constitution of the Grand Lodge of England found on the battlefield in Western France by a Brother of the 25th Battalion A.I.F.

The correspondence referred to in this volume regarding the presentation of the Journeymen Masons Diploma to Bro. Sam Gompers.

The old cocked hat and brassard anciently worn by the officer or tyler of the Lodge.

"Catchy" Hammer.

28th December 1903.—A "Catchy" hammer was presented by Bro. George Sime. It is stated in the Minutes that the hammer was made from the wood of the Duke of Gordon's house at Castlehill.

Snuff Horn.

20th March 1906.—"It was observed that the date of this Snuff Horn which was presented to the Lodge in 1807 was not on the inscription. The Managers agreed that this should be put on."

Silver Quaich.

12th September 1907.—Bro. James Ewart, R.W.M., read a letter of apology from Bro. Sir Thomas D. Gibson Carmichael, Bart., Grand Master, who was prevented from being present owing to another engagement. Br. Ewart then laid before the Lodge the handsome Silver Quaich presented to the Lodge by the Grand Master and The Most Hon. the Marquis of Tullibardine, Grand Master Depute. The inscription on the Silver Quaich is given above under Museum Exhibits.

On 8th March 1909, " it was unanimously agreed that the Silver Quaich presented to the Lodge in 1907 be placed on the Dais at each Monthly Meeting."

Knockers on Door.

8*th October* 1908.—Bro. Bogie presented to the R.W.M. as a gift to the Lodge, two handsome knockers, together with a box for storing same.

Photograph of Marquis of Tullibardine.

8*th April* 1909.—A framed photograph of the Marquis of Tullibardine was presented to the Lodge.

Ashlars.

29*th December* 1913.—During an interval in the Harmony, Bro. R. G. Bell, Bible Bearer, on behalf of himself and Bros. T. Bogie, S.D., and J. Calder, presented two Corner Stones taken from the Old Flodden Wall at Lothian Street. The inscription on one of the Stones is as follows :—

> " The Lodge of Journeymen Masons No. 8."
> 2 Corner Stones Presented St. John's Night 1913. Stones from Historic Flodden Wall, Lothian Street, Demolished October 1913, from Bro. R. G. Bell. Lewis's made from old hinge of Guard Room, Edinburgh Castle, wrought and given by Bro. T. Bogie. Stones worked by Bro. J. Calder."

Marshal's Baton.

11*th November* 1920.—During the evening Bro. R. Paterson, J.W., presented to the Lodge a Marshal's Baton carved from a portion of an old oak beam from Edinburgh Castle and representing a Mason with Mell and Plan surmounting a circular baton. This was greatly admired by the Brethren and Bro. Paterson was cordially thanked for his gift.

CHAPTER VII.

VISITS, VISITATIONS AND DISTINGUISHED VISITORS.

Lodge Receptions.

FROM 1906 to 1914, it was the practice in Journeymen Lodge to convert the Monthly Meeting in March into what was known as a "Reception Night." Prior to 1906, deputations from sister lodges were usually invited to St. John's Festival and on that evening deputations from No. 8 were sent out to other lodges in the District. The outgoing deputations usually carried with them oatcakes and cheese, which they presented to the Lodges visited.

The record of an episode on a visitation to Dalkeith Kilwinning No. 10, where presumably the deputation from Journeymen met the cost of their own refreshments, has been discovered in the form of two poems. Br. A. B. Forrest, P.M., No. 10, supplied to Br. D. S. Adams of No. 8 a copy of the poems and as these are highly amusing they are reproduced here. The episode occurred some time between 1880 and 1882, but the exact date cannot be ascertained :—

From Dalkeith No. 10 to Journeymen No. 8.

After ye gaed awa last night,
We found oorsel's in sic a plight.
We found ye'd payed what was oor due,
I didna think ye were sae fou.
Accept apol'gies frae Number 10,
Wha like tae treat their guests like men,
And trust their Brethren on the Square
And gie them aye becoming fare.
Oor Steward maun hae been confused,
But I maun tell ye he's no used
To tak frae guest what we should pay,
And that ye'll find anither day.
Perhaps I should hae gi'en direction,
For want o' which I need correction.

However that may be, I send
Enclosed wi' this tae mak' amend,
A postal order in your name
Which ye can say frae Tam Smith came.
Come oot again when we hae berries,
And summer weather and brae cherries,
And Brother Barton ye maun bring,
If he'll no dance, we'll mak him sing.
I ken straeberries mak' him frisky.
And we will gie him guid Scotch whisky.
But mind, ne'ist time ye pass oor Pillar,
Ye leave ahint yoursels your siller.
But come ye soon or come ye late,
We'll gie ye welcome, Number Eight.

From Journeymen No. 8 to Dalkeith No. 10.

I got your clever, rhyming letter,
And as a thing ne'er pleased me better,
For it I'll lang remain your debtor.
    But as I've time,
I'll gie ye my views o' the maiter,
    Like you, in rhyme.

Tae tell the truth I kent quite weel,
The fault lay wi' yon Steward chiel,
And sae ye didna need tae feel,
    A hair o' shame.
The fellow's heid's been in a creel,
    Sae him we'll blame.

For Worshipfuls like you and me,
It's whiles no easy juist tae see
That a' is done as it ocht tae be
    Among sae mony.
E'en I mysel' can gang aglee
    As weel as ony.

I got your order for the chink
Tae pay for what we had tae drink
But yet I wadna hae ye think
    Ye were ma debtor.
I'd ne'er again e'en by a wink
    Hae mooted the maiter.

But when tae Dalkeith next we're startin'
I'll mind tae bring oot Brother Barton
But ye mauna oor auld friend, dishearten
By ony plisky,
Syne fillin' him as fou's a partin'
Wi' Dalkeith whisky.

And noo 'ere I lay doon my pen,
I'd like ye, Brither Smith, tae ken,
That we'll sune hae a night again
Wi' yin anither
And drink success tae Number Ten
And you, my brother.

In March 1906, we find it recorded that deputations of three from practically every lodge in the Metropolitan District were received by the Master and brethren of No. 8 at their monthly meeting. Each deputation was received separately and with masonic honours. The tyler of the Lodge having given the alarm that a deputation awaited without, the Inner Guard placed the invitation card on the point of his sword and presented it to the Master. Thereafter the deputation was admitted. In admitting over twenty deputations in this fashion, it can be realised that much time and energy were spent but after all this ceremonial was completed, the real reception began when the usual toasts and harmony prevailed.

With the Great War intervening in 1914, the " Reception " was discontinued and has not again been revived. On the last reception held on 12th March 1914, the following lodges were represented :—

	No.	Headed by
The Lodge of Edinburgh Mary's Chapel	1	Bro. W. Allan Carter, R.W.M.
Lodge Canongate Kilwinning	2	,, Allan McNeil. S.M.
Lodge St. David	36	,, J. Armstrong, R.W.M.
Lodge of Holyrood House (St. Luke)	44	,, W. A. A. Balfour, R.W.M.
Lodge Edinburgh St. Andrew	48	,, J. Ledingham, R.W.M.
Lodge Edinburgh St. James	97	,, J. Thomson, I.P.M.
Lodge St. Stephen	145	,, P. B. Hamilton, R,W.M.
Lodge Edinburgh Defensive Band	151	,, W.R.Montgomery,R.W.M.
Lodge Roman Eagle	160	,, G. Boyle, S.W.
Lodge Trafalgar	223	,, Wight, J. W.
Lodge Portobello	226	,, R. Finlay, S.D.
Lodge Thistle, West Calder	270	,, Charles Baker, J.W.
Lodge St. John, Mid-Calder	272	,, Thomson,
Lodge St. Clair	349	,, R. J. Craig, R.W.M.
Lodge Caledonian	392	,, G. F. Salter, Treasurer.
Lodge Rifle	405	,, J. M. Gow, R.W.M.

Lodge Kirkliston Maitland	482	Bro. T. Forrest, R.W.M.
Lodge St. Margaret, So. Queensferry	548	,, G. T. Fairlie, R.W.M.
Lodge St. Leonard, Loanhead	580	,, E. W. Parken.
Lodge Waverley	597	,, W. F. Kennelly, I.G.
Lodge Rosslyn St. Clair	606	,, T. Leighton, J.W.
Lodge Dramatic and Arts	757	,, Col. J. D. McLachlan, R.W.M.
Lodge Heart of Midlothian	832	,, A. Oldershaw, R.W.M.
Lodge Abbotsford	987	,, Major Miller, I.P.M.
Lodge Colinton and Currie	1029	,, J. Henderson, J.D.
Lodge Thorntree, Prestonpans	1039	,, David Allan, R.W.M.

An English Visitation.

Visits by the reigning masters to other lodges are faithfully recorded throughout the Minutes and it is of interest to note that on 10th July 1889 the Lodge was favoured with an official visit from Lodge " Priory " Tynemouth, No. 1863 English Constitution. It is noted in the Minutes that this is the first occasion on which an English Lodge has in Regalia and under the guidance of its Master, visited a Scottish Lodge.

The following sixteen brethren formed the Deputation, viz. :—

John Coull, W. Master.
J. O. Wallace, I.P.M.
Rev. T. B. Nichols, P.M. and P.P.G.S.W., Northumberland.
Rev. Herbert Bott, S.W. and P.G.C., Northumberland.
J. H. Beckingham, P.M. and P.G.J.W., Northumberland.
John M. Winter, P.M. and P.P.G. Regis, Northumberland.
William Carnaby, P.M. and P.P.G.S.B., Northumberland.
R. Hudson, P.G. Sword Bearer, Eng. and P.G. Secretary, Durham.
W. Fawcett, S.D.
H. E. Hollis, J.D.
Hans Maas, S.S.
J. A. Wait, J.S.
A. Frederick Kidd, I.G.
Percy Hedley.
Matthew Cay.
Richard Henry Holmes, Past Gd. Deacon of England and Prov. Grand Master of Northumberland.

Eleven of the above brethren received honorary membership of No. 8, the remaining five having left " to catch their train " before the meeting terminated.

As a sequel to this visit by an English Lodge to a Scottish Lodge, we find incorporated in the Minute Book of Journeymen, a copy of the Minutes of Lodge Tynemouth of 12th September 1889, when the Right Worshipful Master of No. 8, Bro. Geo. C. Douglas, with others visited that Lodge.

The Minute is in the following terms and is given in full as it appears in Journeymen's Minute Book :—

"Copy Minutes of the Regular Meeting of the Priory Lodge of Freemasons No. 1863 on the Roll of the Grand Lodge of England, Freemasons Hall, Grand Hotel, Tynemouth, 12th September 1889.

Bro. John Coull, Worshipful Master, in the Chair.

This being the regular night of meeting, the Lodge was opened in due form by the W. Master assisted by the Officers and brethren present, whose names are recorded in the margin.

The Minutes of the last regular meeting were read and confirmed and signed by the W.M.

The Lodge was opened in the Second or Fellow Craft Degree. Bro. Percy Hedly being present and expressed a wish to be raised to the sublime degree of a Master Mason, was examined as to his proficiency in this Degree, received a test of merit and retired for preparation.

The Lodge was opened in the Third Degree. Bro. Percy Hedly being in attendance and properly prepared was admitted in due form and raised to the Third Degree by the W.M., who also gave the Traditional History, explained the Tracing Board, Working Tools, and gave the charge in this Degree.

The Lodge was closed in the Third and Second Degrees successively, remaining open in the First Degree.

On this occasion the Lodge was favoured with an Official Visit from the Lodge Journeymen No. 8 on the Register of the Grand Lodge of Scotland.

The Right Worshipful Master, Bro. Geo. C. Douglas, was accompanied by G. A. C. Douglas, J.D., and Alexander Ross, both brethren of that Lodge, and Bro. Alexander Clark, R.W.M., Lodge Canongate and Leith, No. 5.

The following officers of the Grand Lodge of Scotland also honoured the Priory Lodge by their presence, viz., Bro. D. Murray Lyon, Grand Secretary ; Bro. C. Baxter, R.A.C. 40, Representative of Grand Lodge of New York to Grand Lodge of Scotland ; Bro. Robert J. Jamieson, Grand Steward ; and Bro. A. Ralston, Grand Steward.

The hearty good wishes of the Grand Lodge of Scotland were tendered by Bro. Lyon, the Grand Secretary, who also expressed his satisfaction at being present on so unique an occasion as the Official Visit of a Scotch Lodge to their English Brethren. Bro. Douglas, R.W. Master, also offered the hearty congratulations and Fraternal Greeting of the Lodge Journeymen No. 8.

Bro. A. H. Holmes, P.G.D., of England and D.P.G. Master of Northumberland, tendered the hearty good wishes of P.G. Lodge of Northumberland, also a large number of visiting brethren of their respective lodges.

There being no further business, the Lodge was closed in love and harmony at 9.35 p.m.

(*Signed*) JOHN COULL, W.M.
,, HERBERT BOTT, S.W.
,, WILLIAM SPICER, J.W.
,, CHARLES ROOPE, Secretary."

Jewel for R.S.M. of the Royal Scots Greys.

A rather unique function took place at a meeting of the Lodge held on 8th December 1927. The R.W.M., Bro. James Gall, after conferring honorary membership on Bro. King, R.W.M. of Lodge St. Stephens No. 145, and Bro. Gillespie, Services Lodge, Edinburgh, No. 1291, extended a hearty welcome back to the Lodge to the "Royal Scots Greys" brethren who had been stationed abroad for many years.

He said it was with particular pleasure that he presented to Bro. R.S.M. Close a jewel on behalf of Lodge Caledonia, India, in which he had acted as Treasurer for two years.

Lodge Caledonia had sent to London to make a special jewel to show their appreciation of the splendid work which Bro. Close had rendered to the Lodge during his stay in India. The jewel had been forwarded to the Secretary of Lodge Journeymen to have it presented to R.S.M. Close in his Mother Lodge.

Bro. Close, in his reply, related his experiences of other Lodges abroad. He asked the Master to accept a framed photograph of Lodge Caledonia, India.

Grand Lodge Visitations.

Bro. Hunter in his History devotes a small chapter to Grand Lodge Visitations which is well worthy of being reproduced. He states :—

"The Journeymen, though occupying what is considered a humble position in the social scale, and though having their location for a long time in a dismal and repulsive portion of the old town, have, nevertheless, been honoured by not a few visits from Scottish noblemen who have held the office of Grand Master Mason, and other gentlemen of high standing, Office-bearers of the Grand Lodge. During the last century, I may refer to the visit of the Earl of Kintore on the 27th December 1738; of Br. George Drummond, also at the time Lord Provost of the city, on the 15th December 1752; of Lord Aberdour, on the 6th January 1756; of the Earl of Leven, on 6th January 1760; of the Earl of Elgin and Kincardine, on 24th December 1762; of General James Adolphus Oughton, on 1st February 1770; of David Dalrymple, Esq., on 31st January 1776; of Sir William Forbes, Bart., the distinguished banker, on 8th April 1777; of the Earl of Buchan, on 23rd December 1782; of Lord Haddo, on 22nd December 1784; of Francis Charteris, younger, of Amisfield, on 10th January 1787; of Lord Napier, on 25th January 1789; of the Earl of Morton, on 3rd March 1791; of Thomas Hay, Substitute Grand Master, in the absence of the Grand Master, the Marquis of Huntly, on 25th March 1794; and of Sir James Stirling, at the time also Lord Provost of the City, on 27th February 1799.

During the present century the visitations of the Grand Masters have not been so frequent. The Right Honourable the Earl of Dalhousie honoured the Journeymen with a visit in 1804; and the Honourable William Ramsay Maule in 1808. After an interval of forty years the Lodge received two visits from the Duke of Athole, the first on the 14th of April 1848, and the second on the 1st of December 1859. The last visits from a Grand Master that the Journeymen have received, were from the Earl of Dalhousie on the 2nd of June 1868, and from Sir Michael Shaw Stewart on the 5th of February 1878. It is evident from the minutes recording all these visits, written by the respective Grand Secretaries, and signed by the Grand Masters and other Grand Office-bearers themselves, that the high functionaries present on these occasions were extremely gratified by their reception and entertainment. After examining the books and seeing how the Lodge was wrought, they gave themselves up to the jollity and fraternal feeling that prevailed. They laughed, sang, and joked, in as hearty and hilarious a manner as any one present. At the visitation by the late Earl of Dalhousie, the Grand Bard, Br. James Ballantine, was present and delivered a poetical "Address to the Journeymen." It is so good and complimentary that I cannot forbear quoting it at length :—

Within this dear auld cozy bield,
What holy secrets lie concealed,
What happy compacts hae been sealed
'Twixt friend and brither.
When stalwart youth an' halesome eild
Were link'd together.

Ah ! weel I mind me, when a bairn,
Your Lodge's daddie, Willie Nairn,
Wha's legends made me fain to learn
Queer auld warld lair,
An' gart my heart aye fondly yearn
To gather mair.

Syne wha broucht me your Lodge to join,
George Kemp, wha's Mason art divine
Created Scott's unrivall'd shrine ;
Behold it now :
What laurels Scott an' Kemp entwine
Roun Scotland's brow.

An' noo we hae Dalhousie here,
A Maister Grand, an' brither dear ;
A Scotsman, Senator, an' Peer,
A' blent in one
He comes, wi' zeal an' judgment clear,
To guide us on.

An' neath yon eye that gleams above,
Sheddin' o'er a' life, light, and love,
Fraternal feeling on maun move
Throughout a' time,
An' o' a' human virtues prove
The true sublime.

May Toddrick's Wynd lang raise it's croon
Amang the lan'marks o' oor toon,
An' may your Lodge, so famous grown
For Mason lore,
Keep adding to its high renown
An' lastin' gloir.

With regard to subsequent Visitations by Grand Lodge, apart from the ordinary constitutional visits by the Visitation Committee, the meeting on 7th February 1889 is worthy of note. It is reported in the *Scotsman* of 8th February 1889 :—

"The members of Lodge Journeymen (No. 8) gave a cake and wine banquet in their Lodge-room, Blackfriars Street, last night in honour of a visitation from the Grand Master of Scotland. The R.W.M., Br. G. C. Douglas, presided, and among the other office-bearers present were Bros. John F. Scott, S.W. ; David Blake, J.W. ; and Past Masters Barton, Munro and Davidson. The Grand Master (Sir Archibald Campbell, Bart., M.P.) was accompanied by the following members of Grand Lodge :—Bros. Sir Charles Dalrymple, Bart., M.P., Substitute Grand Master ; D. Murray Lyon, Grand Secretary ; J. Dalrymple Duncan, Junior Grand Deacon ; Rev. Robert Henderson, Grand Chaplain ; George Christie, Grand Marshal ; Sir James Buchanan, Bart., Grand Steward ; James Crichton, Grand Jeweller ; William Officer, S.S.C., Past Grand Deacon ; David Reid, Grand Bible-Bearer ; and James Melville, President of Grand Stewards.

"After the loyal toasts, the R.W.M. (Brother Douglas) proposed 'The Health of the Grand Master of Scotland.' He said they esteemed it a very high honour indeed to have been honoured with a visit from Sir Archibald Campbell in his capacity of Grand Master of Scotland. (Applause.) Since the Lodge Journeymen was instituted in 1707 it had been visited by Grand Masters on twenty-one previous occasions, but only five of these visits were during the present century, the first being in December 1738 by the Earl of Kintore. While the present Grand Master had occupied the Chair he had rendered good service to the craft, and his duties had been discharged to the entire satisfaction of Freemasons throughout Scotland. (Applause.) The Grand Lodge had prospered greatly during Sir Archibald Campbell's reign, and he was glad to notice that in the past year there had been an increase of over £2000 in the funds. (Applause.) The R.W.M. concluded by presenting to Sir Archibald Campbell a handsomely bound copy of the history of the lodge written by Mr William Hunter, a Past Master of the Lodge, and who was for many years Provost of Portobello. The work, which embraces a complete history of the lodge from its establishment in 1707 down to 1884, was bound in blue morocco and displayed on the centre of the cover a shield-shaped gold plate, on which were engraved the arms of Sir Nicholas Douglas, from whom Sir Archibald Campbell is descended, and whose crest he still bears. An inscription on the fly-leaf bore that the book was presented to Sir Archibald by the brethren of the lodge as a souvenir of so notable an event in the history of the lodge as a visitation from the Grand Master Mason of Scotland. The Grand Master, on rising to acknowledge the toast, was warmly applauded. Referring to the growing strength of the craft throughout the kingdom, he said he was last year present at a gathering of upwards of ten thousand Freemasons in the Albert Hall, London, and it was announced on that occasion that £50,000 had been subscribed to the Benevolent Fund. (Applause.) The Grand Master of Sweden (the King of Sweden) was then present, and he kept on saying '£50,000! £50,000! That is a very great deal of money.' (Laughter.) But His Majesty gave them a speech which he would never forget, pointing out the real duties of all Freemasons in this and other countries. He (Sir Archibald Campbell) felt deeply the honour they had done him in asking him to visit their lodge on that occasion. He should treasure the volume they had presented to him, because it reminded him that, as Junior Warden of the Grand Lodge, he was present at the ceremony of laying the foundation stone of that lodge. (Applause.) It was founded in 1707 and no one had contributed more to the great progress that had since taken place in the kingdom than the artificers of the country. (Applause.) The basis of all prosperity and order depended upon their probity and honesty, and these were the characteristics of Freemasonry. (Applause.) There were evidences every day that Masonry was increasing in Scotland, and one of the indications of that was the increasing notice which the Press took of their proceedings. (Applause.) If they were not a great power in the State they would be passed over, but that could not be done now. They had criticism, sometimes not correct, but he did not think it necessary for them to take a great deal of notice of it one way or the other. (Applause.) The old spirit of upholding the law permeated the whole craft, and unless that spirit continued to be recognised, their Order would fall away and crumble as the baseless fabric of a vision. (Applause.) In conclusion he expressed the hope that the bazaar which they were to hold would realise a sufficient sum to complete the objects of the Benevolent Fund, and he assured them that Lady Campbell, who took the warmest interest in Masonry, would give it her most hearty support. (Applause.)

"Brother Davidson, Past Master, proposed 'The Health of the Grand Wardens,' which was acknowledged by Brother Sir Charles Dalrymple, who pointed out in the course of his remarks that the strict observation of their Masonic laws was really the greatest protection to the individual mason. (Applause.) Among the other toasts were :—'The Visiting Brethren,' for whom Brother J. Dalrymple Duncan replied ; 'The Other Office-Bearers of Grand Lodge,' acknowledged by the Rev. R. Henderson ; and 'Success to Lodge Journeymen,' proposed by the Grand Master, and replied to by the R.W.M. Songs were given by several of the brethren, and a very pleasant evening was spent."

Visits to Forth Bridge Works.

Not being content with purely masonic visitations, it is recorded that the brethren of Journeymen made three or four visits to the Forth Bridge Works where they witnessed forging, bending, diving and other operations. They also examined the method of raising girders by means of hydraulic jacks.

A visit to Messrs Cowan & Company's paper works at Penicuik in 1885 is also recorded.

American Visitors.

The great American labour leader, **Br. Samuel Gompers** of Dawson's Lodge No. 16, Washington, D.C., U.S.A., when on a visit to Edinburgh in September 1918, honoured the Lodge of Journeymen by paying it a visit. He was accompanied by **Br. John P. Frey,** Lodge Norwood 576, Norwood, Ohio, U.S.A., and both were made heartily welcome. Prior to their being admitted to the Lodge, Past Master J. Stewart Seggie was delegated to put both these brethren to the test which, on proving satisfactory, was duly reported to the Right Worshipful Master who received these distinguished brethren in due form. After being welcomed in open lodge the brethren unanimously resolved to confer Honorary Membership upon them. The Minutes of 12th September 1918 record this visit thus :—

> " The Lodge was honoured this evening by a visit from the well-known American Labour Leaders, viz., Bro. Samuel Gompers, M.M. of Lodge Dawson No. 16, Washington D.C., U.S.A. ; and Bro. John P. Frey, M.M. of Lodge Norwood No. 576, Norwood, Ohio, U.S.A. They received a very hearty welcome from the Brethren and, on the motion of Bro. Wm. Allan, R.W.M., seconded by Bro. J. Stewart Seggie, I.P.M., were unanimously elected Honorary Members of the Lodge. After taking the usual Obligation, Bros. Gompers and Frey in turn expressed their great appreciation of the honour which had been conferred upon them."

The following letter was received from Bro. John P. Frey and was read to a meeting of the Lodge in December 1918 :—

" To D. A. Matheson,
Secretary,
The Lodge of Journeymen Masons, No. 8.

Cincinnati,
12*th November* 1918.

Dear Sir and Brother,

I have just returned from my European Mission, arriving in time to celebrate with my fellow citizens in the glorious victory which has been won.

Among the many honours which were conferred upon me while in Europe on my recent mission, there is none which I appreciate more than the one conferred upon me by the Lodge of Journeymen Masons, No. 8. It would perhaps be difficult for a Scottish Freemason residing in Scotland to understand how highly an American Freemason appreciates such an honour as that which was conferred upon me by your venerable Lodge. In all my years in Freemasonry nothing has touched me so deeply. I can never forget the occasion and it will always recall the liveliest and most pleasant memories when I think of the cordiality and of the true spirit of Masonic fellowship which was extended to Bro. Gompers and myself.

In the haste of leaving I fear I overlooked requesting that a copy of the history of the Lodge should be forwarded to me. I understand there is such a history in existence.

If my memory serves me right it is the custom of the Lodge to furnish those honoured with honorary membership with a parchment to that effect. I sincerely trust that it will be possible to receive both the parchment and the book.

The book I desire to place in the library of Lodge Norwood, F. & A.M., No. 576, Norwood, Ohio, where I have my affiliation. If I can receive both of these, will you kindly forward them to me, at the same time informing me of the cost of the book and the fee connected with receiving the parchment.

Sincerely and fraternally yours,

JOHN P. FREY."

Prior to his departure from the Lodge Br. Gompers wrote out and handed to Past Master J. Stewart Seggie the following appreciation :—

" To Brother Past Right W.M. James Stewart Seggie in great appreciation of a brotherly Masonic Evening.

Fraternally yours,

SAM GOMPERS.

The same sentiments being heartily endorsed by Companion John P. Frey."

On 8th January 1920 the following letter was read from the Secretary of Dawson Lodge No. 16, F.A.A.M., Washington, D.C., U.S.A. :—

" DAWSON LODGE NO. 16 F.A.A.M.

December 22, A.L. 5919 A.D. 1919.

Dear Sir and Brother,

In compliance with your request, this Lodge presented to Brother Samuel Gompers the Certificate of Honorary Membership issued to him by your Lodge on October 13, 1919.

The occasion was one of the largest affairs of its kind ever held in the City of Washington. After the routine business of the evening was finished, the W.M. directed Brother Gompers to be escorted to the East by a special committee, and in a very eloquent address presented the certificate to Brother Gompers. This was a signal for a great demonstration and the 800 members of the lodge gave vent to their feelings. Brother Gompers accepted the Certificate in a very interesting and instructive address.

The Grand Mason, who was accompanied by the other officers of the Grand Lodge, then delivered a very eloquent address appropriate to the occasion. An orchestra played a number of pleasing selections and several solos were sung by members of the Lodge.

After the exercises were completed in the Lodge room, the members and invited guests retired to the Hotel La Fayette, where an elaborate banquet was held in honour of Brother Gompers. Everything was 'Gompers,' napkins, cigar bands, and picture of our honoured member were displayed everywhere. A number of interesting talks were made by friends and prominent citizens, Brother Gompers concluding with a masterly address. The evening was one of the most successful and much-talked affairs in the history of the Masonic fraternity in Washington, and will long be remembered by those present.

Dawson Lodge feels honoured in having this honour conferred upon Brother Gompers and asks me to thank you for this great favour. The bond of fraternalism has been cemented between the Lodge of Journeymen Masons and Dawson. I trust it shall always be cherished as it is to-day.

I am enclosing copies of the menu, newspaper clippings, etc., which give an account of the affair and speak for themselves. I saw Brother Gompers a few days ago ; he is well, although quite busy. The certificate, which the Lodge had framed, now hangs on the walls on his library.

With warm fraternal greetings from the officers and members of Dawson Lodge to the officers and members of The Lodge of Journeymen Masons, No. 8, and wishing each and every one a Merry Christmas and a Happy New Year.

I am,

Fraternally yours,

John A. Colborn,
Secretary."

One of the newspaper cuttings enclosed with above letter has a glowing headline " 700 Honor Gompers. Labor leader speaks of ideals for which he has fought and which once despised are now approved. Pays tribute to wife. Presented with Bouquet."

The Report continues :—

" Elaborate ceremonies attendant upon the presentation to Samuel Gompers, President of the American Federation of Labor, of a certificate of honorary membership in the Journeymen Masons' Lodge No. 8 of Edinburgh, Scotland, through Dawson Lodge No. 16, F.A.A.M., were held in the Masonic Temple and the Lafayette Hotel last night. The certificate was tendered to Mr Gompers at exercises in the Masonic Temple earlier in the evening. The certificate was presented by Master W. D. Brown, Joseph H. Milans, grand master of the District of Columbia division, made the address of presentation.

Tells of Experiences in Europe.

After the ceremonies at the temple at which Mr Gompers told of his experiences in Europe, a banquet in his honor was held at the Lafayette Hotel. More than 700 Masons and guests attended the ceremonies and banquet.

' I remember the time when men would have sent me to prison, some even to the scaffold, for the same ideals which I now hold,' said Mr Gompers after the Rev. James Shera Montgomery had referred to him using his power at all times justly and discreetly and for the benefit of humanity. The labor leader continued with a bitter note in his voice, ' There was a time when one would have regarded me as infamous and when the doors of so-called decent society would have been closed against me and all laboring men.'

Pays Tribute to Masonry.

' My membership in the Masons has been a fortification and a sustenance to me in the great work which I have undertaken,' said Mr Gompers. ' There is no body of men in the world who so nearly carry out the ideals of Free Masonry as that much misrepresented and misinterpreted body of organized laborers.'

' The federation is the basis of unity of the workers, for those who give service to society, without which service society and even civilization itself would perish. The workers of America have made good their pledge, made before this country entered the war to fight for the victory of American principles. If democracy is ever threatened, the Freemasons of America and England will bear their part in the defense of those principles of equality and justice for all mankind.'

Bouquet to Mrs Gompers.

Tears coursed down the cheeks of the labor leader when, shortly after midnight, John A. Colborn, secretary of the lodge, presented him with a huge bouquet of roses for his wife. With a voice quivering with emotion, Mr Gompers said that to-day is the anniversary of the death of his daughter while he was in Italy.

The great body of men stood silent while the labor leader paid a tribute to his wife, who during his great work and during their bereavement had stood by him stanchly and had ably supported him in his troubles."

Subsequent to the visit of the two distinguished American Brethren referred to above, representatives of the American Navy and Army were received in Journeymen.

Br. Frank O. Wells, Lodge Euclid 656, New York, was made an Honorary Member on 28th November 1918. Br. Wells, while on a visit to No. 8, took part in the working of a second degree and delighted the brethren by his beautiful rendering of how the liberal arts and sciences should be illustrated. He, it was, who arranged a visit to the U.S.S. New York lying in the Firth of Forth where the officers of that warship entertained members of the lodge and their friends.

Since returning to the States, Br. Wells has kept in correspondence with No. 8. A recent communication shows Br. Wells as District Deputy Grand Master, Second Masonic District of Kings paying an official visit to Marsh Lodge No. 188, F. & A.M., Brooklyn, New York.

Br. Dr. Louis Josephs, U.S. Navy, of West Lake Lodge, 392, Los Angelos, was received in No. 8 on 12th December 1918 and made an honorary member. Dr. Josephs, with his brother officers at Leith Hospital, entertained members of No. 8 on their visit to the hospital. He will remain in the memories of those with whom he came in contact as a genial and musical brother and one who was appreciated in—

A War Hospital.

The long white ward,
The lights all shaded low,
The long straight line of beds,
The nurses slipping to and fro,
Straightening a pillow here, lifting a head
To moisten lips all dry.
How many prayers are said
Each night in that dim ward,
For strength, for health,
Why they would give just all the world's wealth
To have it back.
Their full ripe manhood's might,
To leave those beds, and hurl
Once more into the fight.
But here all broken lie
The heroes, who with blood,
Blood from their dearest veins,
In face of all the world still fly
Their country's banner stainless.
Alone it reigns.

Oh pity them—Those broken men
Who lie so tired, and moan
Fighting their patient fight
With pain and death alone.
Not in the blare of war,
Or where the cannons roar
Unceasingly with thunder in the ear.
Alas !—for them no more
The bloody glory of the thrilling fight.
The sudden " Verey " lights at night,
That's gone—And oh with what content,
And patience now they lie,
So grateful for a word of comfort
As the weary days go by.
Remember them in every, every prayer,
They gave their strength, 'twas all that they could do,
And now all broken lie—yet undismayed,
It was for you.

Br. H. J. G. Hogg, No. 8.

Br. Philip H. Crandon of Lodge Star in the East, New Bedford, a Captain in the American Army, was received on 13th March 1919. At the same meeting he was made an Honorary Member and as showing his appreciation of the honour, his Mother Lodge transmitted the following resolutions :—

To the Lodge of Journeymen Masons, No. 8 A.F. & A.M.
under the jurisdiction
of the
Grand Lodge of Scotland
GREETING.

Whereas
The Lodge of Journeymen Masons No. 8
of the Grand Lodge of Scotland
has greatly honoured Star in the East Lodge, by the electing of its highly esteemed Past Master
Brother Philip Howland Crandon, Jr.
to Honorary Membership " as a mark of respect for his zeal and distinguished position in the Masonic Craft," therefore be it

— Resolved —

That the honour conferred upon our Brother Philip Howland Crandon, Jr., is one Star in the East Lodge can share with him, and to both alike is a graceful and kindly expression of the spirit of our ancient Institution which teaches FRIENDSHIP, MORALITY and BROTHERLY LOVE, and which unites men of every country, sect and opinion into one sacred Society of Friends and Brothers.

— Resolved —

That Star in the East Lodge appreciates more than words can say the confidence expressed by the honour conferred upon our Brother Philip Howland Crandon, Jr. Although it offers in return only the poor coin of its thanks we ask our Brethren of the Lodge of Journeymen Masons, No. 8, to read in the unwritten language of their own hearts all that we would but cannot say—

"Small is the sum that reckoning can compute,
The shallows murmur but the depths are mute."

— Resolved —

That these resolutions be spread upon the records of Star in the East Lodge and a copy sent to the Lodge of Journeymen Masons, No. 8, at Edinburgh, Scotland.

Committee on Resolutions.
William M. Allen,
Walter P. Morton.
Frank E. Habicht.

At a Regular Communication of the Star in the East Lodge, A.F. & A.M. located at New Bedford, under the jurisdiction of the Grand Lodge of Massachusetts, United States of America, holden the third day of February A.D. 1919 A.L. 5919, it was unanimously voted.

Witness my hand and seal of Star in the East Lodge A.F. & A.M. at New Bedford, Massachusetts, United States of America, this tenth day of March, A.D. 1919 A.L. 5919.

(*Sgd.*) Walter P. Morton,
Secretary.

(*Sgd.*) L. Theodore Woolfenden,
Worshipful Master.

These resolutions mounted and framed by Br. Crandon's Lodge now hang in No. 8's Lodge Room. Br. Crandon took a lively part in various masonic functions while he was stationed in Edinburgh. It is interesting to note that at the meeting where Br. Crandon received Honorary Membership, **Br. Edward**

Roland Pottle, an American subject in the consulate service, received his Master Mason's diploma as a member of No. 8.

While mention has only been made of a few of the American Brethren, many were received as visitors while a great many were actually admitted as members of No. 8.

Below is a copy of a letter from **Bro. John Hillis Walton,** U.S. Navy, engrossed in the Minutes of the Lodge :—

"Aboard U.S.S. Lake Charlotte,
Swansea, Wales,
19*th January* 1919.

Right Worshipful Master, Office-Bearers and Brethren,

The deep regret at leaving Edinburgh, the lasting love of the Scottish people and the sincere appreciation of their hospitality mar the otherwise joyful anticipation of returning to the homeland.

To you, brothers of Number 8, a great measure of gratitude is due for these kindly sentiments and fond remembrances we Americans of the Seafield Hospital will take back with us.

It is a pleasurable hope that some day we may be afforded the opportunity of entertaining some or all of you in our own country, and in that way attain to the irrefutable repayment of our debt, further cementing our everlasting love and friendship.

We, who are brothers of No. 8, feel it an especial honour and distinction—a vanity, although selfish, which will reflect creditably on our Mother Lodge and by the practice of the Masonic principles instilled in us there, we are enabled to leave Bonnie Scotland more nearly square and level men.

Those of us returning to civil activities and those of us in the Navy, like myself, strewn like a straw upon the ocean of life to harbours good, bad, and unknown, hope that Fate has in store for us another visit to that good harbour Edinburgh, the rose in the garden of our hearts.

It is our earnest wish that happiness and prosperity may continue with you both individually and collectively.

I have not been endowed with talents sufficient to adequately express our profound respects, but what my humble efforts lack is impressed indelibly in our hearts.

Believe me, Brothers,

JOHN HILLIS WALTON,
Chief Pharmacist Mate,
U.S. Navy."

The visits and admissions to Journeymen by Americans inspired the Lodge Bard to an appreciation of them in verse :—

To Our American Brothers.

Across the seas in ancient days,
Freedom and truth your fathers sought,
And o'er rough trails and toilsome ways
A world of miracles they wrought.
They carved an empire from the wild,
They built their homes by wood and plain,
And now that Freedom undefiled
May stand—Ye cross the seas again.

Not always were our hearts in tune,
Not always did our eyes see clear,
Not always were our lips immune
From angry word and covert sneer.
Though in the past the sword flashed red,
And brother did by brother fall ;
From the same valiant stock we bred,
Nor could be deaf to Freedom's call.

So ye forgot the ancient wrong,
And we subdued our foolish pride,
And now in countless legions strong,
As brothers, ye come to our side.
No longer alien, strange and cold,
But of one tongue and of one breed,
Strong, hopeful, eager-eyed and bold,
Ye stand beside us in our need.

And here beneath our Mother roof
Brothers in more than name are we,
No need to put ye to the proof,
Who heard the call across the sea.
Banded to fight for liberty,
Above us be our flags unfurled,
The echo down the years shall be,
The Anglo-Saxons saved the World.

Bro. H. J. G. Hogg, No. 8.

Visitation of the Tombs.

In olden days it was not uncommon for the Lodge to erect tombstones to the memory of past masters and other officials of the lodge and the practice sprang up of paying an annual visit of inspection to report on any necessary repairs required. This inspection was termed the " Visitation of the Tombs " and has given rise to much speculation by visitors as to what the visitation really meant.

There used to be attached to the wall of the lodge a tablet regarding Br. Peter Watherston who bequeathed £20 and an eight-day clock to the Lodge. Br. Watherston, as has already been pointed out, was a marble cutter in Edinburgh, and latterly an innkeeper at Jock's Lodge. He was admitted a member of the Lodge on the 19th of August 1791. One of the acts for which he was much esteemed and applauded by the Journeymen was his coming forward, on the 21st February 1800 and advancing £50 to assist them in purchasing foreign grain without asking any security. At that time there was a great dearth. The crops in the country had almost entirely failed, foreign grain could not be easily obtained, and prices rose to a most unusual rate. The price of oatmeal was 3s. 7d. per peck, and the quartern loaf 1s. 6d., and the consequence was that the poorer classes were subjected to extreme privations and sufferings. The Journeymen altogether raised £300 with which they purchased a quantity of foreign wheat, oats, etc., and these having been ground into flour and oatmeal, were brought to the Lodge Hall, and sold at a moderate rate to the members. By these means much want and misery were relieved.

The clock bequeathed to the Journeymen by Br. Watherston now stands in the Office-Bearers' room and is held in high estimation not merely as the gift of a very worthy Brother, but as a relic of his mother, whose property it was. Isabel Watherston kept an alehouse at Jock's Lodge and was locally famous for her strong sense, her ready wit, her attention to customers, and particularly for the manufacture of Scotch puddings, and hence she was usually known by the name of " Pudding Lizzie." The signboard above her door had a representation of two cocks fighting, with the inscription, " The thickest skin stands langest out," and her hostelry was much frequented by those wights who wished to obtain refreshments and a frolic at small expense. Her death took place in 1796 and the poet, Gall, composed her elegy, in which he described her peculiarities and eulogised her rare entertainments. He thus referred to the manner in which she received her guests :—

"And when we reach'd her little dwallin'
Where tuilzied birds wi' bluidy talon,
How kind she met us at the hallan,
    Led to the ha'—
Gude e'en, gude e'en, aye loudly bawlin'
    And beckin' low.

Syne what a fyke, and what a fraisin,
The puddin's, bairns, are just in season,
They're newly made—the kettle's bizzin,
    Sae dinna fret,
Mair sappy anes ne'er cross'd your wissen
    Although I say't."

Br. Watherston died in 1802 and was interred in his own resting-place, a square enclosure on the eastern wall of Restalrig Churchyard. In consequence of his brotherly qualities, his benefactions to the Lodge, and particularly his dying request that the Brethren should keep his burial place in repair, Brs. Gordon Murray, Master William Moir, Peter Douglas, William Nairn and David Wilkie walked to Restalrig in August 1804 and, entering the burial enclosure, removed the weeds and saw that the walls were in good order. They then locked the door and adjourned to the tavern formerly kept by their deceased brother and drank a glass to his memory. They resolved that an annual visit should be paid to his grave on the first Friday after the quarterly Meeting in August. This visitation has been religiously kept up ever since, and it constitutes one of the minor festivals of the Journeymen—a chief ingredient in the feast being a supply of gooseberries, which in former days could be abundantly obtained from the gardens of the adjoining village of Restalrig, and hence it was usually denominated "The Berry Feast."

At the visitation of the Tombs on the 25th of August 1835, there was a fair turn-out of the Brethren, and, among others present, were the R.W.M., Br. William Deans, Br. John Lorimer, who had previously filled all the offices of the Lodge, and Past Master Br.George Currie, who had four days previously been elected to the office of Clerk. They had adjourned to the hostelry of Mr Cribbes, Restalrig, and had partaken as usual of fruit and a qualifying dram, when the Master drew forth a massive silver snuff-box and, after paying some compliments to Br. John Lorimer, presented it to him as a token of respect from his brother Masons for his long and gratuitous services as Master, Treasurer, and Secretary. Br. Lorimer said that he was taken by surprise as he had no expectation of receiving such a compliment. He had merely discharged the duties incumbent on him as an office-bearer of the Lodge, and any service that he had rendered had been to him a source of pleasure and satisfaction. This gift, if anything was awanting, would stimulate him still more to exert himself for the benefit of the Lodge.

It was a common occurrence on returning to town from this visitation to adjourn to a tavern for supper, and of course this practice was duly observed on that occasion. Quoting Br. Currie's characteristic account of it:—"The Master and Brethren next proceeded to the 'Traveller's Rest,' Canongate, kept by Mrs Brash, where an excellent supper awaited them. The Brethren, and particularly the Clerk, gave ample demonstration of their approval of Mrs Brash's cookery. The cloth being removed, the Memory of the lately deceased Brethren Barclay and Hill, who had often been present on such occasions, was given in grateful and affectionate terms from the chair. The comfortable state of the room in which they were met, the inspiring beverages circulating round, the keen discussion, the quaint remarks, and the flashes of wit and merriment, that ever and anon set the table in a roar, made them soon forget their cares, and prolong the entertainment till a late hour in the evening

"Shed beams of joy on ilka e'e."

Br. John Dewar, who at one time filled the office of Right Worshipful Master of the Lodge, in compliance with a wish which he had expressed on his deathbed, was interred by the Brethren in Br. Watherston's tomb on the 21st of July 1847. In the same grave, on the 18th of June 1865, were also deposited the remains of Mrs Dewar, his widow, who, for many years, kept the Lodge premises in Toddrick's Wynd and, by her kindness, affability and attention enjoyed the respect of all the Brethren. Dr. John Middleton, who at one time held the office of R.W.

Master of the Lodge Roman Eagle No. 160, who had attended Mrs Dewar in her last illness and who had rendered professional services on several other occasions, at the instance of the Journeymen, refused to accept of any remuneration. It was, therefore, resolved to present him with a Testimonial. This was accordingly done on the 12th of March 1868, when Br. Barton, in the name of the Lodge, presented him with three pieces of silver plate on which was engraved a suitable inscription, with the Doctor's crest and motto.

With the inspection of Br. Watherston's grave in 1804, began the annual " visitation of the tombs."

Within recent years in the month of September, but formerly in August, the brethren assemble at the West Kirk Burying Ground (St. Cuthbert's Parish Church Ground, Lothian Road, Edinburgh) there to inspect the tombstones in that burying ground. From the West Kirk they drive to other cemeteries in the town and after inspecting the tombstones of deceased brethren, they usually adjourn to a suitable place where the memories are pledged in silence. At the first Monthly Meeting of the Lodge held after the inspection, a report is made to the Lodge and instructions given.

A description of the present-day inspection showing the tour taken and giving the inscriptions on the various tombstones will not be out of place.

Each year, as already mentioned, it has been the custom for the members of Lodge Journeymen Masons No. 8 to meet at the West Kirk Gate (St. Cuthbert's Established Church) and from thence make an inspection of the tombstones erected by the Lodge to the memory of departed brethren. While the primary object of the annual " Visitation of the Tombs " is to ascertain the extent to which these tombstones require upkeep and repair, there is yet something, an indefinable feeling, prevailing during the whole visitation. One's memory goes back to the kind and genial manner of one brother, to the lasting memorial of good work done by another, to the enthusiasm displayed by all, and last, but not least, to the recollection of many happy hours spent in the company of those departed. Apart, therefore, from the primary object of the visitation there is much to be derived from taking part in the proceedings.

Dealing with the burying grounds visited the Company enter the

West Kirk Burying Ground.

Passing down the main walk and on the left hand side near its end prior to passing round the church will be found the last resting place of Br. John Crooks, the inscription of the tombstone being :—

> " Erected by the Lodge of Journeymen Masons No. 8 in memory of John Crooks, R.W. Master, 1868 and 1869. Died 24th May 1871. Aged 47 years."

In the near proximity on a side walk to the north west of this grave will be found that of Br. John Gibson, upon whose tombstone appears the following inscription :—

> " Erected by the Lodge of Journeymen Masons, Edinburgh, in memory of Br. John Gibson, Builder, who died August 1825. Aged 51 years. For many years he discharged the duties of Treasurer to the Lodge with much advantage to the Craft, and in him the afflicted found a friend."

A visit is then made to the grave of Br. George M. Kemp,which lies at the back of the church. At the foot of the main walk to the right and in the centre of the square will be found the last resting place of the architect of Sir Walter Scott's Monument. Br. Kemp was an affiliated member of No. 8. On the stone is inscribed :—

> " George M. Kemp, Architect of Scott Monument. Died 6th March 1844."

" Hope still cheers us while we mourn ;
Fame strews laurels o'er his urn ;
See yon structure cleave the sky ;
Dream not genius e'er can die."

From the West Kirk the brethren then drive to the

Dean Cemetery.

Entering by Belford Bridge and proceeding up the walk some 300 yards and turning to the left a halt is made at the grave of Past Master Br. George Sime. In life Br. Sime was an enthusiast in Masonry, and although no great or elaborate tombstone marks his last resting place, there is written on the imperishable tablets of many of our memories a record of a well spent life—of many charitable deeds done—of a lasting good in the interests of his mother lodge in particular and of masonry in general. Prior to 1919 a small marble tablet in the form of a key stone marked his resting place with these words :—

> " In memory of George Sime. Born 1st May 1822. Died 13th January 1904."

and his " mark," of which he was ever proud, appears thereon.

On the 13th September 1919, Br. Wm. Allan, then R.W.M., made the following remarks when the brethren visited the grave :—

" During our annual visits here, in recent years, it has always been felt by those present that the Lodge should place a fitting memorial to mark their respect of the late Past Master Bro. George Sime.

It has been a matter of regret that this (from a variety of causes) has not taken effect until now, but I am pleased that during my term of office we are to-day honouring the dead—(an honour I feel too long delayed). The Lodge having sanctioned the erection of a stone, we have before us one well worthy of Lodge Journeymen, as well as of so worthy a Brother whose memory we perpetuate. The work of Bro. Calder, to whom we are indebted, bears evidence of his craft and the portrait in bronze, in form of a key stone, has been done by a grandson as a labour of love to complete the design which altogether combines and embodies fully the Masonic emblems associated with our Order. The two words " Mark well " across the pages of the open book, we might take as a text since they sum up briefly Bro. Sime's work in Masonry. In the Lodge we have evidence of his keen interest, in the form of many of the working tools, his own personal handiwork ; indeed he was never weary of well-doing and I know of no one, either past or present, who was more respected in Masonic circles, not only of Lodge Journeymen, but in every Lodge in the Province, his personality and keen interest marking him out for individual recognition and esteem. The Lodge therefore does itself credit in thus having at last fulfilled a duty to themselves and honouring the memory of Past Master Bro. Sime.

These lines which I now quote express more fully what we might associate with our deceased Brother—

> ' We live in deeds, not years ; in thoughts, not breaths ; in feelings, not in figures on a Dial.' "

From this latter cemetery, the party is then driven to

Merchiston Cemetery,

where, on entering, the walk to the left is taken and about 100 yards up will be found the tombstone erected to the memory of Br. G. R. Lumsden. It is inscribed thus :—

> " Sacred to the memory of George Ross Lumsden, who died 26th May 1901. Aged 56 years. Erected by the Lodge of Journeymen Masons, August 1902."

It seems hardly necessary to say anything of the popularity of this worthy Master. Br. Lumsden was one of those happy individuals whose presence sent a thrill of enthusiasm around and it will be many years before the memory of such a worthy Master is obliterated from the history of No. 8.

In this cemetery also rest the remains of P.M. Br. Wm. Allan, reference to whose death is made in Chapter XX.—Past Masters. A small tablet erected by the Lodge marks his grave.

The next Burying Ground visited is that at the

Grange Cemetery.

On entering, the party takes the walk to the right and proceeding westwards turns off the main walk southwards. Between the second and third row of tombstones, a short distance from the main walk, will be found the grave of Br. Robert Phemister. The tombstone is inscribed thus :—

> " Erected by the Brethren of Lodge Journeymen Masons, Edinburgh, in affectionate remembrance of Brother Robert Phemister, who was associated with them upwards of 50 years, 25 of that period having held the office of Secretary. Born 24th August 1801. Died 26th March 1873."

Between the seventh and eighth row of tombstones at this spot will also be found the grave of Brother George Currie, R.W.M. A very massive and beautiful tombstone is inscribed thus :—

> " Erected by the Lodge of Journeymen Masons, Edinburgh, 1849. In memory of Brother George Currie, Operative Mason, late Secretary and Master of the Lodge of Journeymen Masons, Edinburgh. Born 27th June 1798. Died 31st March 1848."

Proceeding southwards to the first walk at the top and then proceeding westwards for a short distance, the last resting place of Br. Wm. Barton, R.W.M., 1865-66, is reached.

Cutting southward to the main walk below the higher part of the cemetery and then west to the end of the walk, the burying ground of Lieut. Daniel Shearer is reached :—

> " Lieut. Daniel Shearer, Edinburgh Police Force, who died 28th January 1881. Aged 37 years. Erected by the Edinburgh Police Force, No. 8, Journeymen Lodge of Freemasons, and other friends as a token of respect."

Going up a few steps and turning south into the new part of the cemetery, there are two lairs of ground gifted to the Lodge by Andrew Smith. Born 22nd February 1765. Died 23rd March 1849.

The title deeds to these lairs lie in the Lodge safe, together with the newspaper cutting giving particulars of the death in Australia of this Brother. The Lodge can therefore in a necessitous case have the right to bury in this ground. On the tombstone is engraved :—

> " Removed from the West Kirk Burying Grounds and re-interred here under the direction of the Lodge of Journeymen Masons No. 8, 1898."

In the Minutes of the Managers Meeting held on 8th June 1893 appears the following, relative to Br. Smith's grave :—

" The Secretary laid on the table all the documents and correspondence relative to the North British Ry. Coy. acquiring the above lair, and the removal of the remains of the late Br. Smith and tombstone to the new ground in the Grange Cemetery. Br. Dodds moved and was seconded by Bro. George Sime that an inscription be put on the Tombstone as to the removal. This was agreed to and Bros. Sime, Rennie and Dodds authorised to arrange."

Among other departed Brethren buried in this cemetery are Brs. David Stocks and A. W. Rennie, R.W.M., 1882-3, and while their graves may not specially be visited, their memories are ever kept green by a reference being made to them while visiting the others.

Restalrig Cemetery.

Leaving the Grange, the Brethren then visit Restalrig, where the remains of Br. Peter Watherston lie. This Brother bequeathed a sum of money to the Lodge in order that his grave might be kept " ever green." An annual sum is paid to the Superintendent each year for this purpose. The grave will be found immediately on entering by turning to the right and on the wall next the cottage there is a tablet upon which the following appears :—

> "Erected by the Lodge of Journeymen Masons No. 8 in memory of Br. Peter Watherston, Marble Cutter, Jock's Lodge, who died 4th March 1802. The tomb with other bequests was left by him to the Lodge. Restored by the Lodge November 1897."

As already mentioned this Brother bequeathed an eight-day clock and other articles to the Lodge.

In the Old Calton Cemetery is buried Br. Robert Kay. This grave is usually visited separately from the others by a Brother of the Lodge, as the cemetery is closed at an early hour. The visitation here is a sacred trust as will be seen from the following letter sent to the Master of the Lodge in 1818 :—

"Exchequer Chambers, Edinburgh,
26th May 1818.

Sir,

As one of and Factor for the other Trustees of Mr Robert Kay, Architect, Duddingston, who died on the 13th current, I beg leave to acquaint you for the information of the Journeymen Masons Lodge in Edinburgh, where the deceased was admitted a member, that by his Settlement he has left a legacy of £150 Stg. to the said Lodge free of legacy duty and expense of discharging the same, but under this condition that they shall be bound to keep his tomb in the Calton Burying Ground at all times in sufficient repair and to put his name in the front of it. The legacy is payable at the first term of Whitsunday or Martinmas that should happen two years after his death and bears interest from the Term of Payment.

I am, Sir,
Your most obedient and humble servant,
Robert Stuart."

After completing the visitation, it was as already indicated the usual custom for the Brethren to conclude the afternoon by adjourning to a suitable place of refreshment in the vicinity of Restalrig where an old time custom of No. 8 was indulged in—a feed of gooseberries and suitable refreshment. This part of the proceedings has been discontinued during recent years owing to the change of date in the visitation.

CHAPTER VIII.

LODGE VERSUS FRIENDLY SOCIETY.

THERE is perhaps no more interesting chapter in the Lodge's history since its formation than that of the Friendly Society in its relation to the Lodge.

When one considers the "fechtin" spirit of the founders of the Lodge, it is not surprising to find two hundred years thereafter that minorities still fought for their rights.

Friendly Societies have served a two-fold purpose, the insurance of certain benefits payable either in the event of sickness or death and the bringing together of members for the purposes of social intercourse and companionship. Accordingly we find that institutions of these kinds have existed from very early times. They were known among both Greek and Roman communities before the Christian era and at that time they possessed funds which were employed to provide funerals and to assist members in necessitous circumstances, though we do not hear of sickness benefits being paid. In the 13th and 14th centuries we have the rise of the great guilds of the Middle Ages, whose dispensing of relief to members constitutes them the first friendly societies in our land of which we have any clear information. They flourished exceedingly up to the time of the Reformation and gradually during the 16th and 17th centuries were reformed, becoming more the financial concerns that we know to-day, and at the end of the 18th century it is estimated that the number of societies in London was 600, with a membership of 70,000, and in the whole kingdom 7,200 societies with a membership of over 600,000.

At a meeting held on 12th September 1895, the R.W. Master informed the Brethren that at a recent meeting of the Society it was agreed to take legal opinion as to whom the various Lodge Properties belong, but at the expense of the Masonic Section, and invited suggestions from the Brethren. Bro. Sime moved and Bro. Dodds seconded that a friendly meeting of both parties—Masonic and Society Sections—be called for the consideration of the whole matter. Bro. John M'Donald, as an amendment, moved the previous question, holding that the matter had not yet been settled by the Society. Bro. J. Thomson seconded. After some discussion both motion and amendment, with consents of their movers and seconders, were withdrawn until after the next quarterly meeting of the Society.

The Friendly Society run in conjunction with the Lodge had served its day for nearly two centuries, but with the rise in the Friendly Society movement generally, the necessity for having such a Society attached to the Lodge became less and less apparent. In 1904 the Society was dissolved and the events leading up to the dissolution are set forth in this Chapter.

It was quite common to recognise at lodge meetings not so many years ago that there were present two distinct classes of members—those belonging to the Benefit Society and those who had not joined that Society. The line of severance was so marked that even on matters having no connection or a very limited one with the benefit society, one witnessed the clannishness of the two sections when voting had to be resorted to. Happily this matter of the Benefit Society has now sunk into oblivion, although, as will be seen later, a relic of it remains in the constitution of Benevolent Fund (A), the accounts of which are published yearly with the Lodge Accounts.

The Lodge of Journeymen Masons Friendly Society, Edinburgh, would no doubt form one of the 7,200 societies referred to above, as from the earliest days of the Lodge's existence the members seemed to have banded themselves into a Friendly Society as well as carrying on the masonic work of conferring degrees.

In the earliest records of the Lodge the greatest prominence is given to the collection of the quarterly dues and the expenditure on widows' pensions and expenses of funerals recur every year. The education of and finding employment for orphans also figures prominently in the old records. Lodge business, as we know it now, was seldom referred to. Clearly the Lodge in the early days was chiefly a Friendly Society and second place must be taken by the Lodge *qua* Freemasonry. Of course admissions to the Lodge and payment of entry money were duly recorded but on the whole, the records are those of a friendly society.

Each member of the lodge had to become a member of the Society, although towards the middle of the nineteenth century it became definitely optional. Consequently from that time until the Friendly Society was dissolved in 1904, there were two classes of members in the Lodge—Society and non-Society members.

In 1783 we find it explicitly stated in the Articles of Constitution of the Lodge and Society :—

> "In order that the Lodge of Journeymen Masons may endure to the latest posterity and that it may never be taken from their management by admitting men of other occupations, it is agreed and ordained by law that there shall be no more than eleven men of other trades, which is one seventh part of the whole members."

Presumably the proportion referred to, did not require to be members of the Society, but if they did, they had no voice in the management.

The benefits in 1783 are referred to thus :—

> "The present established benefits which arise from the funds of the Lodge are that every member when he lies in trouble or is incapable by misfortune receives five shillings per week ; the superannuate members who are incapable to work through old age Four Pounds in the year ; and in the case of death the Treasurer shall give the sum of One Pound fifteen shillings to his executor for defraying the funeral charges ; the widows have equally divided amongst them a yearly aliment proportioned to the lying money of the Lodge or what the Lodge pleases to give them."

It will be observed from above extract that the benefits were paid from the Lodge funds and that there did not appear to be any separation of Society monies from those of the Lodge.

The statement of accounts as appearing in the minutes of the nineteenth century show the payments of sick money alongside such masonic payments as Grand Lodge Dues, although in the eighteenth century records there appear no payments of sick money but only widows' pensions and funeral expenses.

The admission into the Lodge after 1783 of members of trades other than the mason trade would create the existence of the two factions at the Lodge meetings but it seems quite evident that every *operative mason* had to attach himself to the Benefit Society.

Br. Hunter's history of the Lodge published in 1884 contains the following information gleaned from the old Minutes :—

" In November 1708, the Journeymen, as I have already said, decided on the propriety of raising ' a small penny ' as they term it, for the use and behoof of their poor and distressed brethren and widows, and they forthwith subscribed the sum of £55 Scots. For many years each member contributed for this purpose 6d. per quarter. The entry money and the quarterly contributions, as well as the allowances to the sick and infirm, have been altered at different times, according as circumstances seemed to demand. For many years a large portion of the minutes are taken up with discussions on the state of the funds and the laws by which they were regulated. At the beginning of the present century the allowance during the sickness was 7s. per week, and during superannuation 4s. per week, and the funeral allowance was £7, a part of which might be drawn or left for the funeral of a wife. In 1823, applicants for membership paid for being entered an apprentice £1, 6s. 6d., and for being passed and raised £3, 14s., being altogether £5, 0s. 6d. At the quarterly meeting in February of that year, the Lodge being in a state of great prosperity, the entrants being numerous and the membership upwards of three hundred, the sick allowance was raised to 10s. per week and the superannuated to 5s. In a year or two afterwards dull trade set in, the members were scattered abroad, and the income declined, so these sums were gradually reduced until, in 1833, they were 5s. and 3s. respectively. At these rates they stood for several years.

" The operative masons of Edinburgh in former times, especially those employed in hewing or dressing stones, which were brought for the most part from Craigleith Quarry, were subject to a pulmonary disease that sometimes manifested itself in early life, that in course of time disabled them from following their employment, and too often sent them to a premature grave. Not many of them escaped this disease if they continued at such work for any lengthened period. It was commonly called ' The Masons' trouble' and was no doubt caused by the settling of some injurious effluvia, or particles of dust from the stones, on the lungs of the workman, and producing phthisis or consumption. It was a disease much dreaded by the Journeymen as, besides affecting their health, it told injuriously on the funds of their benefit society.

"In 1843, more full and accurate statistics regarding sickness and mortality having been obtained, a proposal was made that the benefit society should be divided into two separate schemes, one for sickness and the other for funerals. A member was to be at liberty to take one or other of these schemes, or both of them, according to his own option. This proposal was keenly discussed for two or three years, and was finally agreed to on the 4th of April 1845. The charge for initiation into the three degrees of St. John's Masonry, which had been reduced to £1, 17s. was, on the 12th November 1862, raised to £2 and at that rate it continued for several years.

"As the rules now stand certified by Mr James Meikle, actuary, they provide that a member entering the sickness scheme at eighteen years of age, pays 2s. per quarter. If he enters at a more advanced age he pays a larger sum annually, according to a scale drawn up by the actuary. A member is not admitted after he has reached fifty years, and at that age he pays 6s. 10d. per quarter. The benefit which he receives is 5s. per week for the first fifty-two weeks of sickness, 3s. per week during the second fifty-two weeks, and 1s. per week in sickness thereafter so long as he lives. A member who joins the funeral scheme at eighteen years of age has the option of insuring his life at £3, £4, £7, or £10, and pays for these sums respectively 3d., 4d., 7d., and 9d. quarterly. Of course if he is more advanced in life, his payments quarterly are larger. If a member falls in arrrears with his payments for four quarters he is, after due warning, cut off the roll.

"The charge for initiation is now £3, which entitles the member to be enrolled in the books of the Grand Lodge and to receive a Grand Lodge Diploma. The charge for affiliation is £1, 10s., and should the name of the brother not have been recorded in the books of the Grand Lodge, he requires to pay a further sum of 6s. 6d. for this purpose, and 5s. for a Diploma. Fifteen shillings of the sums obtained from initiations and affiliations are set apart for masonic and benevolent purposes, and the remainder goes into the fund of the benefit society. The number of members on the roll of this society is at present 137. This number is likely to be now rapidly and largely increased, as a masonic member to participate in the powers and privileges of the Lodge requires to pay a sum of 2s. 6d. yearly, and for little more than this sum he can insure his life for £3, and then he becomes a full member both of the benefit and masonic societies.

"It was long a knotty point whether a Benefit Society should be incorporated with a Mason's Lodge. In a purely Masonic point of view such a union is chargeable with disadvantages when it absorbs all the funds and excludes purely Masonic members from the offices of the Lodge. The Grand Lodge, a number of years ago, decided that the existence of a Benefit Society should not deprive any member of a Lodge of his masonic privileges. This may be a very proper regulation but it is not so easy to reduce it to practice. It is not very congruous or consistent to make men office-bearers of a Lodge and give them a control of the funds of a society to which they do not contribute the requisite periodical payments and in which they have no material interest. They may even be decidedly opposed to the benefit schemes, as they may believe that they absorb money which should be expended on purposes more purely Masonic. Hence it seems to be essential that both societies should be governed by the same persons, unless there is a total separation of the one society from the other. It is a fact that for a long time there was a constant wrangling in the Journeymen Lodge between the purely Masonic members and the members of the Benefit Society. It was in vain to point out to objectors that by a small quarterly contribution they could qualify themselves for holding any office in the Lodge, and then they could not only exercise control over the disposal of the funds, but receive the benefit which they were intended to confer. They, nevertheless, stood doggedly and grumblingly aloof. To satisfy these parties, fifteen shillings of each entrance and affiliation fee, as I have already said, are set apart for masonic and benevolent purposes, and the two societies are conducted as much as possible on a separate footing."

From the latter part of above extracts it will be gathered that if a member of the Lodge were not also a member of the Friendly Society he could not hold office in the Lodge. The solution of the differences between the two classes of members seemed to have been met by deducting from the Initiation fees a sum to be applied to masonic and benevolent purposes and so, as Br. Hunter puts it :—

> " The two societies are conducted as much as possible on a separate footing."

From the records it is difficult to trace the separation referred to and matters continued much on the old lines. Members of the Lodge were admitted to the Benefit Society on being duly proposed and seconded and after producing evidence of age. The Managers of the Lodge administered the funds of both Society and Lodge. Quarterly meetings of the Society were held and the Minutes of such meetings appear in the Lodge Minute Books up to the year 1886 when Grand Lodge Visitation Committee reported as follows :—

" December 9, 1886.

The Lodge Journeymen No. 8 has this day been visited by the Committee on the visitation of Metropolitan Lodge. The R.W.M., Secretary and Treasurer were in attendance and produced the Minute, Cash, Petition and Attendance Books, each of which was examined and found to be most carefully kept. The Committee find the transactions of the Benefit Society are recorded in the ordinary Minute Book of the Lodge. The Committee beg to suggest that this practice be discontinued—that the Minutes of the Lodge and Society be kept entirely separate. With this exception, the Committee have nothing to suggest regarding the conduction of this ancient and highly prosperous Lodge.

" The Officers of the Lodge were both courteous and attentive in their interview with the Committee."

While attention was drawn by the Grand Committee to the matter of the Lodge Minutes containing Society as well as Lodge business, certain members of the Lodge were alive to this question of the two bodies being intermixed, for in 1869 we find the following resolution proposed and seconded but which was afterwards withdrawn :—

" That a Committee be appointed to revise and amend the present laws of the Lodge and particularly to draw up new Laws for the government and direction of the Masonic Members, with power to the Committee to report upon the expediency of separating the funds of the society from the Masonic Fund and thus establishing two separate Funds."

No reference appears in subsequent minutes as to carrying out the instruction from the Grand Committee given above, but it is evident that the suggestion of the Grand Lodge Visitation Committee was loyally adopted, as no further reference to Society business as such appears in the Lodge Minutes. There occasionally appears such a reference as the following in the Minutes of the Managers of the Lodge :—" Certain Society matters were discussed," but this would have reference to matters arising from Society business as affecting the Lodge. Again in Lodge Management Minutes we have recorded :—" After considering some business of the Society."

In 1890 a member of the Lodge moved that the 10s. 6d. of the initiation and affiliation fees which went to the funds of the Society should be discontinued, thereby showing that all was not well in the relationships of the two bodies. This same matter was again before the lodge in 1894 and gave rise to the whole question of the relationship between Society and Lodge being again brought prominently to the fore.

The resolution as appearing in the Minutes of the Monthly Meeting at which it was adopted, 13th December 1894, was in the following terms :—

> " All monies received on behalf of the Lodge, after paying the working expenses, shall be applied to Masonic or Benevolent purposes or otherwise. Also that Section II., Sub-section I., of the Appendix to Bye-laws be deleted. Bro. Richd. Wood, R.W.M., seconded the motion, which was unanimously agreed to."

Such was the beginning of what proved to be a " rare fecht " in Journeymen. The Lodge, it has been said, was born in contention and during the period from 1894 to 1906 another dispute as to funds occupied much time and thought of the Management and members.

In 1895 the subject of certain properties held by the Friendly Society or Lodge came up for discussion, and again in 1896 the matter was further pursued by a motion at one of the monthly meetings. The motion was in the following terms and was remitted to the Managers *as an instruction* :—

> " That the various heritable properties which the Friendly Society allege to belong to them were acquired from funds belonging to the Masonic Lodge of Journeymen Freemasons and should be restored to the funds of the said Masonic body."

Prior to the above motion coming before the Lodge, a report on the titles to the properties was considered by the Managers.

This report was subsequently discussed at different meetings and as it is of historic value its terms are given in full :

"In terms of instructions, I beg to state that I have examined the titles of various properties submitted to me, and beg respectfully to report thereon as follows :—

I.—Subjects in Blackfriars Street.

The above subjects are vested and title completed in name of Thomas Field of Hawkhill and others, and their successors in Office, Managers of The Lodge of Edinburgh Journeymen Freemasons, in trust for behoof of said Lodge.

II.—Clyde Street.

These subjects stand in name of John Neill, Master and others, and their successors in office, as Master and Managers of The Journeymen Mason Lodge of Edinburgh, in trust for behoof of said Lodge, and their assignees, etc.

Note.—This title, which is dated 31st March 1807, is unrecorded and the usual steps should be taken to complete it in name of present Trustees and their successors in office.

III.—Rose Street.

The title to these Subjects stands in name of Alexander Russell, Builder, Leith, and others, and the survivor of them, as Trustees for and behoof of the Lodge of Journeymen Freemasons in Edinburgh.

Note.—The title to the various Properties in Rose Street appears to have been concentrated in a Charter of Resignation by the City of Edinburgh in favour of Alexander Russell and others, as Trustees before mentioned. The Charter is dated 10th March 1824 and no infeftment has been taken thereon. A title should now be completed in name of the present proprietors, and their successors in office.

The titles should be completed in name of the three Trustees appointed under Rule 8 of the Society.

Rules, Etc.

Having carefully perused and considered the Rules, 1854, of "The Lodge of Journeymen Masons, Edinburgh" and their Amended Rules of 1879, as also Bye-Laws of " Lodge Journeymen, Edinburgh, No. 8," I am of opinion that the Lodge of Journeymen Masons, Edinburgh, and Lodge Journeymen, Edinburgh, No. 8, are two separate and distinct bodies, the Lodge of Journeymen Masons, Edinburgh, being a Benefit Society registered as such under the Act, with all the necessary powers and provisions for carrying on such a Society ; and that they are the parties in right of the various properties.

On the other hand, Lodge Journeymen, Edinburgh, No. 8 have no such powers and none of the properties are vested in them.

It may be noted that there are slight variations in the designation of the Lodge in the different titles, but the present designation, "Lodge of Journeymen Masons, Edinburgh" embraces all the others.

D. Morton, S.S.C.

100 George Street,
4th March 1896.

At a meeting of the Management held on 24th April 1896 a lengthy discussion took place on the above report, and the following resolutions were adopted unanimously, viz. :—

I. Moved by Bro. M'Kay, sec. Bro. Ross :—"The Managers acknowledge that the properties of the lodge originally belonged to Masonic and Society Sections as one body, but that the properties are the proper security for the due payment of sick and funeral claims undertaken by the Lodge."

II. Moved by Bro. Wood, sec. Bro. Bell :—"Resolved that the Society be recommended to take steps towards reconstruction by unregistration or otherwise."

It was further agreed that members of both sections should be supplied with a copy of the report and summoned to attend a special meeting to be held on 7th May to discuss the same.

A specially summoned meeting was held on 7th May 1896 for the consideration of Mr Morton's report on the title deeds. Bro. Jno. Walker opened the lodge in the first degree and the meeting was thrown open to discussion.

The first part of the report, dealing exclusively with the titles, was received without dissent but the latter part relating to Rules, etc., and the probable ownership of the property, met with much adverse criticism.

The question was discussed at length from a legal as well as a masonic standpoint, several of the brethren expressing serious doubts as to the validity of the Society's claim on the property.

After considering several suggestions as to the best mode of procedure, it was moved by Bro. Macaulay, seconded by Bro. Ross, that the Managers of the Society be instructed to draft a scheme of unregistration and reconstruction, the same to be laid before a future general meeting. This was agreed to unanimously.

The above Report, no doubt, gave rise to much discussion and in addition to many misgivings as to the proper name of the Lodge as distinct from the Society. As subsequent events show, there was raised a very large question indeed as to which body really had a title to the properties in Rose Street, Clyde Street, and Blackfriars Street. In consequence we find that on 8th April 1897, it was moved to make application to Grand Lodge to have the Lodge known as the " Lodge of Journeymen Masons," instead of Lodge Journeymen No. 8.

On 9th September 1897 the following letter from Grand Secretary was read anent the change in the Lodge name :—

> " I have to inform you that Grand Lodge has granted the prayer of your Lodge to be allowed to revert to its original title, and it now stands on the Roll as ' The Lodge of Journeymen Masons No. 8.' "

This vexing question of which body really had a title to the properties seemed to have become an obsession with several of the brethren and we find a motion in 1897 " disapproving of the Balance Sheet of the *Lodge* because it contained no reference to properties owned by the *Society*." It will be seen that the mover of the disapproval of the Balance Sheet was even himself confused, as the motion refers to properties *owned by the Society* and it was the Balance Sheet of the *Lodge* which was under consideration.

One sees here and there in the Lodge Minutes evidence of very minor matters being discussed, but all leading up to the one issue of Society versus Lodge. For example, the Coal and Gas Accounts were under discussion as to whether they should be paid by the Lodge or the Society. Such a trivial matter had never previously been discussed but with the two factions constantly looking for something to clutch on to, one is not surprised at such matters constantly appearing on the surface.

From 1897 to 1903 nothing of importance developed in the matter of Society versus Lodge but on 27th January 1903 it was pointed out that the Disposition in favour of the Lodge under the Edinburgh Improvement Act of 1867 stood in the name of several brethren, all of whom with one exception were dead. It was agreed by the Managers of the Lodge that new Trustees be appointed but at a Joint Meeting of the Society and Lodge Managers held on 20th February 1903 that resolution was dropped to one in the following terms :—

> " That the legal rights of parties in the property be ascertained."

Reports by the law agents of the Society and of the Lodge were as a result of this agreement submitted to another Joint Meeting held in June 1903, when the following was adopted :—

> " That this joint meeting of the members of Lodge Journeymen Masons No. 8 and Lodge Journeymen Masons Friendly Society, Reg. No. 85, having fully considered and discussed the joint recommendation of their Managers of 5th May 1903, approve of said recommendation and now resolve that said Society shall forthwith proceed to dissolve and to hand over to said masonic Lodge all the funds, assets and other property in their hands and under their control in exchange for or under deduction of the various sums assured by the members of said Society respectfully in name of Funeral Money as at 5th May 1903, as the same shall be ascertained from their Books, and under deduction of the expenses of dissolution, the masonic lodge relieving the society of all sick and other obligations."

At a Special Meeting of the Lodge called for consideration of the Law Agents' reports, the Managers' recommendations that the Lodge take over the properties and pay out the members of the Society if dissolved, was agreed to. In October of the same year (1903) we find it recorded in the Lodge Minutes that the Society had agreed to " dissolve." Certain members of the Lodge would appear not to have been satisfied even with this intimation, for we find one giving notice of motion at the same meeting at which the intimation of dissolution was made :—

> " That the Trustees of the Society be asked *pro forma* to consent in writing to the Managers of the Lodge collecting the rents of the various properties at Martinmas next for their own behoof, or to a neutral party collecting these rents and lodging them in Bank on Deposit Receipt to await the dissolution of the Society ; and, in the event of the Society refusing their consent to either proposal,

that the Lodge take steps to interdict the Society from collecting the rents at that term and in all time coming."

And also

"To appoint a Law Agent, if necessary, to raise an Action of Interdict against the Society collecting these rents any longer."

On 9th November 1903 the above motion was considered but only the latter part carried.

To show, however, the spirit in the discussions, here are a few extracts from the Minutes of that Meeting :—

"The R.W.M. then invited Br. Smart to submit his motion. Br. Smart thereupon proceeded to speak to his motion at great length and after explanations by the Secretary limited it to the latter part of the motion as printed in the Circular calling the meeting, viz. :—'That the Lodge take steps to interdict the Society from collecting the rents at that (Martinmas) term and in all time coming.'"

Br. James Baird M'Nab, S.W., seconded.

Br. W. A. Forbes moved the previous question, viz., That the Lodge do *not* take the steps indicated in Br. Smart's motion. Br. D. Daly seconded. Br. John M'Donald, P.M., here requested that the mover of the previous question should state his reasons for the position he took up. Br. Forbes said he would do so briefly and frankly. He stated that after careful and independent enquiry and investigation he shared the opinions which had been expressed by Mr Dav. Morton, S.S.C., Mr Wm. Officer, S.S.C., and the Assistant Registrar of Friendly Societies, Mr Addison Smith, S.S.C., all of which were opposed to the views of Br. Smart and he further stated that he was of opinion that even assuming Br. Smart's views to be sound,the form of action proposed was unsuitable and not likely to succeed.

Br. John M'Donald, P.M., again spoke and with obvious animation he read a typewritten document alleged to be a copy of the Disposition of the Blackfriars Street Property, and proceeded to expound its meaning and to exhort the brethren to adopt his conclusions.

At this point Br. A. W. Rennie, P.M., again claimed and was now granted a hearing. He said he felt himself bound in honour and in virtue of his masonic obligation to do his duty and what he considered to be right towards his brethren, be they Society Brethren or merely members of the Lodge, and went on to denounce the proposed proceedings and to express his views on the question of right in the various properties, and he stated that in common with the majority of the Managers of the Society, and with his co-trustees he felt bound in honour to resist the application for interdict.

Br. William Abernethy, S.M., expressed himself as in favour of the Lodge claim and suggested that a settlement might be achieved by submitting a special case to the Court. He briefly referred to various other causes which had been suggested as a possible way out of the difficulty.

Br. William Campbell next spoke advocating pacific measures urging the Lodge to avoid entering on legal proceedings, and recommended delay with the hope and in the belief that a more friendly feeling would yet prevail and an amicable settlement be ultimately achieved.

Br. James G. M'Queen, remarked that much irrelevant matter had been introduced into the discussion, and communicated his views as to the Blackfriars Street title, and that he did not think Interdict would be granted by the Court on the ground that it was incompetent, and said that the proper course was to raise an action of Declarator and Interdict.

Br. John Smart, J.W., then replied to the discussion and said it was now too late to talk of anything short of proceeding with the action.

Bros. Ewart and Purvis having been named as tellers, the motion, viz. :—" That the Lodge take steps to interdict the Society from collecting the rents at that term (Martinmas) and in all time coming" and the previous question were put to the meeting. There voted for the previous question 10
and for the motion 32

Majority .. .. 22 Votes

The progress in the Interdict proceedings is referred to in the Minutes of 12th November 1903 :—

" The Secretary also submitted a letter from Messrs Simpson & Marwick, W.S., purporting to communicate what had been done in the matter of the Lodge's application to the Court for Interdict against the Society. It was pointed out that this letter did not accurately describe what took place in Court—earmarking of the rents being all that had been suggested by the Lord Ordinary, and no reference having been made by his

Lordship to depositing in joint names. It was explained, however, by Br. John Smart, J.W., that he understood Counsel for the parties had now finally adjusted the terms in which the Deposit Receipt should be taken by the Treasurer. The letter further explained that the course which should now be taken up was to raise an action of Declarator, Interdict, etc., against the Society and asked for exhibition of the Titles."

The result of the deliberations at that meeting was another notice of motion :—

"That in view of the statement made to the Lord Ordinary when he ordered the rents of the Heritable Properties due on 11th instant to be earmarked and lodged in bank to await the settlement of the dispute with the society, that an action of Declarator would be brought in lieu of or in supplement to the Interdict, this meeting resolve and authorize Messrs Simpson & Marwick, W.S., to raise and pursue with all despatch the said action of declarator, with a conclusion for Count Reckoning and payment of the rents against the said Society."

At this meeting on 12th November 1903, Br. Smart made some remarks as to the recent application by the Lodge for Interdict, to the effect that he had got all he wanted, but the Secretary retorted that that might be so but he certainly had not got one of the things he asked ; in this explanation Br. W. A. Forbes concurred, and pointed out that while Messrs Simpson & Marwick had been instructed to apply for an Interdict to prevent the Society from collecting the rents any longer they had limited their application to the Martinmas rents only.

Br. Forbes also enquired by whose authority and instructions the statement, if authorised at all, was made at the Bar by the Petitioner's Counsel that an action of Declarator and Interdict was to be raised. No answer was given to this enquiry.

Matters quietened down for several months and it is not until the January following (January 1904) that we find the following letter incorporated in the Lodge Minutes :—

"13 January 1904.

"I am directed by the Managers of the Society to intimate to you that they have by a majority resolved to recommend the members at their next meeting to proceed to dissolve the Society on the footing that they will be paid the sums assured and that the residue be set aside for the purpose of forming a Benevolent Fund, the free income whereof would be applied for behoof of indigent brethren of No. 8 and the widows and orphans of deceased brethren in necessitous circumstances. The Society Annual Meeting will be held on 22nd inst.

GEORGE TAYLOR GEDDES, *Secretary*."

The Society having agreed to dissolve on conditions offered by the Lodge, an Instrument of Dissolution was drawn up and discussed by the Lodge Managers in the subsequent month. Committees of the Society and Lodge were appointed to adjust the terms of the Deed. At the monthly meeting of the Lodge in March 1904 the R.W.M. is reported as having said that the conference "had been productive of a better understanding and that a scheme had been formulated then which promised to put an end to all differences." The R.W.M. went the length of drafting a Minute of Agreement and the Lodge Managers agreed to support the terms thereof.

Up to this point one would conclude that the differences of the two bodies had been amicably settled, but on the Instrument of Dissolution being formally brought before the Lodge, we find a member raising legal questions too involved for the ordinary member to appreciate. It was a question of whether the Society could *gift* to the Lodge, properties which might legally be held to be the *property of the Lodge*. There was a motion to accept the Society's proposition, a direct negative, and an amendment by the R.W.M. to settle on the basis of the previous agreement. The motion to "accept the proposals of the Society as contained in the Instrument of Dissolution" was finally carried.

It will be seen from the terms of the Deed itself given below that under Article 2, the properties at Blackfriars Street, Clyde Street and Rose Street, Edinburgh, were included as assets of the Society and as such were in the wording of the deed "gifted to the Lodge of Journeymen Masons No. 8." The use of the word "gifted" seems to have been the peg round which discussion continued. "How could the Lodge receive as a gift, property of which it was legally the proprietor" was one view. On the other hand the Society members contended that the properties belonged to them apart from the Lodge and so long as their liabilities had been met, the balance of funds including the properties represented surplus which they were gifting to the Lodge.

The Minute of Agreement to which reference has been made, but of which no copy is extant, appeared to appease both parties and would have resulted in the end to the properties being vested in the Lodge. As already mentioned, however, the Lodge by a majority of votes accepted the terms of the Instrument of Dissolution and the Trustees of the Lodge being among the other trustees mentioned in the Deed, the properties are now held as trust property for benevolent purposes.

The Minutes of the special meeting of 7th July 1904 show clearly how matters were finally settled :—

" The Circular calling the meeting was read, the business being confined to consideration of the Lodge's relations with the Friendly Society, and to decide what action, if any, should be taken.

" The R.W. Master gave a brief outline of the differences between the two bodies and the efforts which had been made to arrive at an amicable settlement.

" The discussion was opened by Bro. Jno. Smart, S.W., who moved that the Lodge disapprove of the Society's Instrument of Dissolution and that they reject the proposals therein contained. He reviewed the legal aspect of the situation at some length and questioned the right of the Society to proceed in the course they had adopted, maintaining that their procedure was illegal and calculated to provoke dissention among the brethren in the future.

" Bro. Jno. Robertson seconded.

" Bro. Wm. Abernethy moved a counter motion that the Lodge accept the proposals of the Society as contained in the Instrument of Dissolution and proceeded to show to what extent the Lodge would be benefited. He recommended this course as the best solution yet offered to end the dispute and he strongly deprecated any further litigation.

" Bro. Jas. B. M'Nab, S.M., seconded.

" Bro. Jas. Ewart, R.W.M., moved an amendment to the original motion to the effect that the Lodge approve of, and adopt the agreement, now read, which was arrived at by both bodies as the basis of an arrangement with the Society.

" This was seconded by Bro. Alex. M'Intyre.

" After full discussion a show of hands was taken—Bros. Bell and Dodds acting as tellers—when there voted for Bro.

Abernethy's motion in favour of accepting the Society's proposals, 27; and for Bro. Smart's motion to reject, 13.

" The original motion being defeated, Bro. Ewart's amendment fell to the ground and Bro. Abernethy's motion was declared carried.

" Bro. Jno. Smart submitted a written protest in the following terms:—

I, John Smart, Senior Warden of the Lodge of Journeymen Masons No. 8, and as such, an *ex officio* Trustee under the titles to the various properties in Blackfriars Street, Clyde Street, Rose Street and Rose Street Lane, Edinburgh, in favour of said lodge do hereby protest against any conveyance of said properties being granted by the said Lodge, the Lodge Journeymen Masons Friendly Society, Registered No. 85, or by any body pretending to be heritable proprietors thereof whereby the original destination may be altered in any way or the purposes of the original trust constituted by the said titles violated, and this protest I make on the ground that it is *ultra vires* of the said trustees to grant any such conveyance, that the members as beneficiaries of said lodge cannot alter the trust, and further that the said society have no legal right or title to said properties.—(*Sgd.*) JOHN SMART.

" Bro Jas. Ewart, R.W.M., also dissented from the finding of the meeting. The Lodge was then closed."

The Instrument of Dissolution is here given:—

" Copy Instrument of Dissolution.
Registered 14th September 1904 and which
became final as at 14th December 1904.

Friendly Societies' Act 1896.

Instrument of Dissolution.

' Lodge of Journeymen Masons, Edinburgh'
Register No. 85, Edinburgh.

Instrument of Dissolution of the Lodge of Journeymen Masons, Edinburgh, made the Third day of June 1904, pursuant to Section 79 of the Friendly Societies' Act 1896, and the Treasury Regulations.

It is declared and agreed as follows:—

(1) This Instrument is signed by five-sixths in Value of the Members, and by every person for the time being receiving, or entitled to

receive, any relief, annuity, or other benefit from the funds of the Society.

(2) The liabilities and assets of the Society are the following :—

Liabilities.

There are 71 Members of the Society entitled *inter alia* to Funeral Allowances, and there are 13 Members entitled *inter alia* to Allowances for Sickness.

	£	s.	d.
The actuarial value of the Funeral Allowances to become due to the 71 Members is	£675	0	0
And to the 13 Members entitled to Allowances for sickness is	201	4	7
	£876	4	7

Conform to a Report on the Distribution of the Funds of the Society by the late James Meikle, Esq., Actuary, Edinburgh, dated 15th August 1903.

Assets.

Heritable Properties in :—

	Valued at		
(1) Blackfriars Street (2) Clyde Street	£1,232	3	2
(3) Rose Street	542	4	3
(4) Subsidiary Benefit Fund	777	16	10
(5) Sum lent on Heritable Security	170	0	0
(6) Cash in Bank	788	7	4
(7) Balance in Treasurer's hands	48	5	3
	£3,558	16	10

(3) The number of Members is 71, and the actuarial value of their interests in the Society has been stated by the said James Meikle as follows :—

Funeral Allowances.

There are :—

2	members assured for £20	=	£40
56	,, ,, ,, £10	=	£560
8	,, ,, ,, £7	=	£56
1	,, ,, ,, £5	=	£5
2	,, ,, ,, £4	=	£8
2	,, ,, ,, £3	=	£6
71	members	Total	£675

Sickness Allowance.

The actuarial value of the interest of the 13 Members entitled to the Sickness Allowance has been stated by the said James Meikle at the sum of £201, 4s. 7d., thus giving an average amount of £15, 10s. to each of the 13 members.

(4) The Society has no Creditors.

(5) The Funds and Property of the Society shall be appropriated and divided in the following manner :—

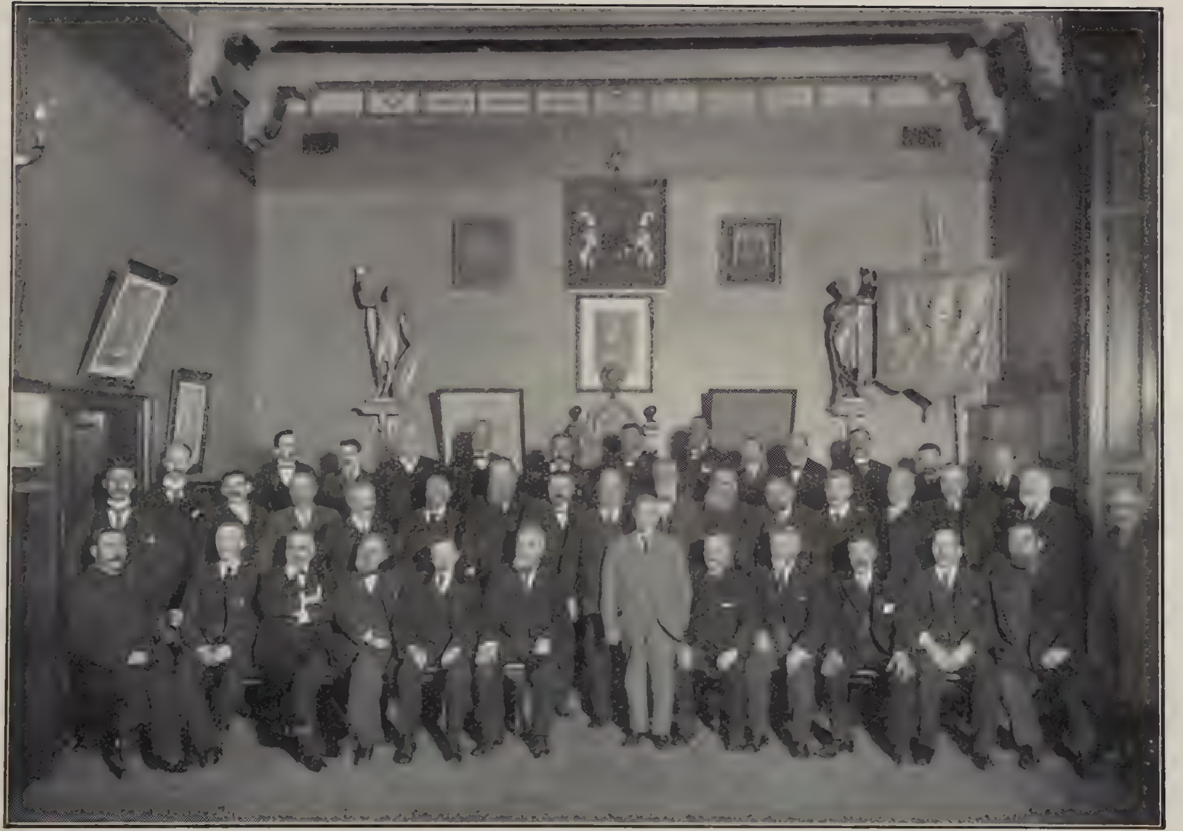
	£	s.	d.
To the 71 Members entitled to Funeral Allowance	£675	0	0
To the 13 Members entitled to Sickness Allowance	201	4	7
	£876	4	7

The funds and property of the Society, after payment of the foresaid sum of £876, 4s. 7d. are as set forth in Article 2 hereof. It is agreed that the balance of the property and funds of the Society, after paying said £876, 4s. 7d. and expenses, shall be gifted to the Lodge of Journeymen Masons, No. 8, on the roll of the Grand Lodge of Freemasons of Scotland, and for that purpose shall be conveyed and handed over to James Ewart, Right Worshipful Master of said Masonic Lodge ; William Rennie, Depute Master thereof ; James Baird M'Nab, Substitute Master thereof ; Robert Beveridge, Secretary thereof ; and Robert Dodds, Treasurer thereof, and to their successors in these offices in the said Lodge, and also to John Williamson Learmonth, 112 Thirlestane Road, Edinburgh ; John Walker, Builder in Edinburgh ; John Martin, Builder in Edinburgh ; William Bell, Janitor, residing at 48 Henderson Row, Edinburgh ; and George Taylor Geddes, residing at 53 Eyre Place, there, and to the survivors and survivor of them, in trust, to hold the foresaid funds and property as a Benevolent Fund in connection with the said Lodge of Journeymen Masons, No. 8, the free income of which shall be applied exclusively for behoof of indigent Members of said Lodge, and the widows and orphans of deceased Members thereof, all of them being in necessitous circumstances, and according to such rules and regulations for its management as said Masonic Lodge may frame.

(6) Bro. W. A. Forbes is hereby appointed Liquidator for the purpose of carrying out this dissolution.

(7) It is desired that this instrument be advertised in the *Scotsman* newspaper, as well as in the *Edinburgh Gazette*, and the cost of such advertisements is herewith transmitted.

(Signature of the Members).



Friendly Society Members at Dissolution (1904).

On the formal dissolution of the Friendly Society, the members were photographed within the Lodge room and this photo hangs in the Lodge premises at 63 Blackfriars Street. A member of the Lodge acted as Liquidator of the Society. It is interesting to note that one member of the Friendly Society on receiving his share handed it over to the Lodge funds.

On 22nd November 1905, it is reported that Bro. W. A. Forbes, the Liquidator of the Lodge of Journeymen Masons Friendly Society now dissolved, submitted a statement of his intromissions, gave explanations thereanent, and intimated that a cheque for the balance of cash in hand could now be handed over. He also produced the titles of the various heritable properties in Clyde Street, Rose Street, and Blackfriars Street, gifted to the Lodge by the old Society, and these were formally accepted by the R.W.M., Bro. M'Nab, in name and on behalf of the Lodge.

Summarising the matter in its conclusion, it is to be noted that under the Instrument of Dissolution, the funds remaining, after paying out the members of the Friendly Society, were handed over to Trustees to hold and to apply the free income of which as a Benevolent Fund in connection with the Lodge. The Lodge as a lodge has no direct title to the properties, but only a vested interest to the extent of its share in the free income, and that for benevolent purposes only. While the Office-Bearers of the Lodge in the persons of the R.W.M., Depute Master, Substitute Master, Secretary and Treasurer are Trustees under the Deed, there are other five Trustees nominated. Four of these are now dead, and on the death of the other, the special Trust created by the Instrument of Dissolution will be vested in the Lodge Office-Bearers as such. No successors for the five are given in the Deed and consequently by efflux of time the properties round which so much discussion has taken place will ultimately become the property of the Lodge. The Trustees in succession, although Office-Bearers of the Lodge, will nevertheless be tied down to the terms of the trust created by the Instrument of Dissolution.

When the event happens where the Trustees mentioned in the Instrument of Dissolution represent Lodge Office-Bearers only, it will be for the Lodge to discuss whether any alteration of the terms of the Trust is to be made and what steps are necessary to effect such alteration. There will be no Friendly Society interests at stake, but it is to be remembered that generally speaking it requires an action in Court to alter the terms of a Trust. The free income of the properties, which includes the revenue from the let of the Lodge Hall, has to be applied to charitable objects of a masonic nature, and it is quite unlikely that any Court would sanction any other object.

It remains to record how the Trustees under the Deed of Dissolution proceeded to carry out their trust.

There were drawn up Byelaws for the regulation and administration of the " Benevolent Fund (A) " properties gifted to the Lodge under the Instrument. These Bye-laws are as under :—

" Benevolent Fund (A) Byelaws.

For the Regulation and administration of the ' Benevolent Fund (A) ' gifted to the Lodge of Journeymen Masons, No. 8, in terms of and upon the conditions set forth in the foregoing Instrument of Dissolution.

Name of Fund.

The Fund shall be known as, and called, ' The Benevolent Fund (A) of the Lodge of Journeymen Masons, No. 8, on the Roll of the Grand Lodge of Scotland.'

Nature and Substance of Fund.

The ' Fund ' shall consist of the various heritable properties specified in the Statement annexed hereto, together with (1) Such donations as may be added thereto, and from whatever source, and (2) such portions of the accumulated income of the ' Fund ' as the Brethren of said Lodge of Freemasons may from time to time determine should be capitalised and added to the original ' Fund,' but such addition not to be less in any one year than 25 per cent.

Title.

The ' Fund ' shall be held by and in the name of the persons mentioned in, and appointed by, said Instrument of Dissolution, as Trustees therefor, and their successors in office. Insanity, bankruptcy, or continuous residence abroad on the part of any Trustee, will operate, *ipso facto*, as a cancellation of his appointment as such Trustee. In all legal proceedings, instituted by or against the Lodge *quoad* or arising out of any question in connection with the said ' Fund ' the Trustees are hereby declared to be the parties in whose names such proceedings are to be instituted or defended, as the case may be.

Application of Income.

The income of the said Benevolent Fund shall be paid and applied in strict accordance with the terms and conditions of said Instrument of Dissolution, viz. :—For the relief of indigent Brethren of said Lodge, the widows and orphans of deceased Brethren. Such Brethren must be, or have been, Master Masons regularly initiated in or affiliated to the said Lodge of Journeymen Masons, No. 8. Applications for relief shall be by petition, in such form as may be prescribed and approved of by the Lodge. No allowance of the nature of an annuity or regular annual payment, by way of relief as aforesaid, shall be made from said 'Fund' or the income thereof, but only such an allowance as the Lodge, by a majority of the votes of the Brethren in regular Monthly Meeting assembled, may vote as suitable for the relief of the immediate necessities of the applicant or applicants ; and the maximum allowance at any one time shall not exceed £5, nor amount to more than £10 within any one year.

Accounts.

Regular Books of Accounts shall be kept and brought to a balance half-yearly on the 30th of June and 31st of December in each year, or when either of these days falls on a Sunday or General Holiday, on the day following ; and there shall be an Annual Audit of the Books, not later than the third week in July, by an approved professional Auditor, who shall be paid the usual professional remuneration, and who may be a Member of said Lodge. The Books and Funds are to be kept absolutely free and distinct from all other Books and Funds appertaining to the Lodge.

Executive Committee.

The Executive Committee shall consist of the same Brethren as form the Committee of Management of the Lodge for the time being, together with the Trustees named in and appointed by said Instrument of Dissolution, and the successors in office of the first parties *qua* Trustees. Their duties will be :—

1. To examine the Books, Accounts, and Cash within three weeks after each term of Whitsunday and Martinmas, report the result, and, if asked, explain to the Lodge, or any interested Member, the process of their examination, at the first Monthly Meeting thereafter, or, in the event of anything being amiss, at a Meeting to be specially called for the purpose.
2. To examine and pass or otherwise dispose of, all ordinary claims, tradesmen's accounts, etc.

3. To employ (1) a factor, who shall find security for his intromissions through an approved Guarantee Society, the annual premiums to be charged to the Fund ; and (2) such law-agents as they may think proper in the event of legal assistance being required (but such agent not to be regarded as an official in connection with this Fund).
4. To invest uninvested capital in approved trust securities, and to place any residue of such capital upon deposit receipt with an approved Scottish Bank in the names of the Trustees, such investments to be upliftable on the signatures of the R.W. Master, Secretary, and Treasurer.
5. To consider, advise with, and instruct the Factor as to all necessary repairs and other matters relating to his office, and generally to supervise and control his actings.
6. To see that all monies are regularly placed in Bank in name of the Trustees for the Fund, such monies to be upliftable on the signatures of the R.W. Master, Secretary, and Treasurer.
7. The Secretary and Treasurer of the Lodge shall act as Secretary and Treasurer of this Fund. The Treasurer shall find security as in the case of the factor, and shall at no time retain more in hand than £10.

Statement of Estate
as at 14th December 1904.

I. Heritable Properties in Blackfriars Street and Clyde Street, per Messrs Watherston & Sons' Valuation, dated 15th February 1895	£2,010	0	0
II. Heritable Properties in Rose Street per said Valuation, dated 15th February 1895	542	4	3
	£2,552	4	3

The foregoing Bye-Laws relating to Benevolent Fund (A) were approved at a Meeting of the Lodge held on the 13th day of April 1911."

From the date of the Instrument of Dissolution to the present (1929) the separate committee have made grants from the free income of the Fund to poor and indigent brethren amounting to £200 and at 30th June 1929 the Fund stood at £2, 676, invested as follows :—

Value of Properties	£2,592
Investments	84
	£2,676

Of course it is to be remembered that the Lodge has an ordinary Benevolent Fund as well, out of which during the same period there was voted as grants £700 to poor and indigent brethren and widows.

Within recent years it was observed that owing to the heavy burdens on the properties, the free income was gradually diminishing. In 1920 the Lodge agreed to obtain a report on the position from a legal member of the Lodge, Br. J. Ogilvy Hood, S.S.C., a Past Master of the Lodge, who submitted his report to a meeting of the Lodge on 4th February 1920. On 12th February it was resolved to petition the Court for power to sell the properties. A petition concurred in by all the Trustees of Benevolent Fund (A) was presented to the Court of Session and powers were obtained to sell on 15th October 1920, but up till 1929 no sale has yet taken place.

It is interesting to note, however, that the Valuation of the property by J. Watherston & Sons, dated 13th March 1920, shows the value to be £3,450 as follows :—

Blackfriars Street	£2,500
27 Clyde Street	200
148 Rose Street	300
120 Rose Street, South Lane	225
194 Rose Street	225
	£3,450

In 1929 the value is put at £2,592.

Since 1920 no further action has been taken and Benevolent Fund (A) properties still exist. They are being held by Benevolent Fund (A) trustees for the purposes laid down in the Instrument of Dissolution and until the Trustees submit some new scheme for administering these old properties or sell them out, they will remain each year depreciating in value and may ultimately become a burden on the Trustees.

The last word on the position of these properties has still to be written.

The Lodge does not sit " rent free " as some one put it. By arrangement the Lodge contribute a sum towards the Revenue of Benevolent Fund (A) and even when the time arrives when Benevolent Fund (A) Trustees shall consist of Lodge Office-Bearers alone, such a sum will require to be paid by the Lodge, as the revenue of the properties including the rent of the Lodge premises must be devoted to masonic charitable purposes. To allow the Lodge to sit rent free would not be masonic charity but would be a breach of trust.

CHAPTER IX.

JOURNEYMEN AND THE HIGHER DEGREES.

1. St. Giles Conclave, No. 2.

IN a corner of the Office-Bearers' Room at 63 Blackfriars Street, a very old banner on a stand was always conspicuous. The design on the banner was scarcely visible and the usual answer which an enquirer received regarding this banner was that it belonged to some of the "higher degrees." The enquirer for more light on this matter was next referred to Br. A. W. Rennie, P.M. of Lodge Journeymen Masons, No. 8, but even the late Br. Rennie had no very clear conception of its origin except that it belonged to an Order of which he was a member. Time, however, cleared up the mystery, for within recent years there was reponed in Edinburgh "St. Giles Conclave, No. 2," of "The Imperial Religious and Military Order of Rome and the Red Cross of Constantine, Holy Sepulchre and St. John The Evangelist." The banner belonged to that Conclave and was restored to the present holders who meet in the Lodge Room of Lodge Abbotsford, Edinburgh.

When the Conclave of St. Giles was reponed in 1920, the banner with other paraphernalia was handed over to the reponers. The minute book of St. Giles Conclave begins with a Minute dated 16th July 1874, from which the following has been extracted :—

"Br. Hugh Dewar, Master Mason No. 8, Br. J. H. B. Millar, Master Mason No. 8, and Br. Robert Dudgeon, Master Mason No. 112, having been ballotted for and approved, were duly installed as Sir Knight Companions."

The heading of the page of the Minute Book shows that the meetings were held in Journeymen Masons Hall and on the opposite page to the first minute is a list of Office-Bearers for 1874. Br. A. M. Bruce, a member of No. 8, appears as Senior General.

Looking to the close connection of St. Giles Conclave, No. 2 with Lodge Journeymen Masons, it may be of interest to note that in the Report of the Executive Committee of the General Grand Conclave of England, submitted to the First Moveable Assembly of the General Grand Conclave held on 21st October 1873 at Leicester, it is stated that a Charter had been granted to St. Giles, No. 103. The Charter is dated 18th July 1873. Until 1876 the Conclave worked under the Imperial Grand Council of England, but in that year a deputation from the English body came to Edinburgh and assisted the Conclaves in Scotland to form an independent governing body under the title of the Grand Imperial Council of Scotland. New numbers were allotted to the Scottish Conclaves and their Charters were endorsed. To St. Giles fell the number 2 and the endorsement dated 22nd January 1877 was signed on behalf of the Imperial Grand Council of Scotland by W. H. Ramsay, Grand Viceroy ; Robert S. Brown, Grand Recorder ; and Wm. Edwards, Assistant Grand Recorder. Knight A. W. Rennie (of No. 8 and St. Giles Conclave) was appointed Grand Chamberlain, thus giving representation to St. Giles Conclave on the Grand Council.

St. Giles Conclave seems to have met at various times until December 1879, when it became dormant. In 1905, Br. A. W. Rennie of No. 8 seems to have endeavoured to repone it, but nothing materialised. In the Minutes of Journeymen Masons appears a record that on 16th January 1912 a communication from Br. A. A. Murray " was read suggesting the possibility of reviving a Conclave of the Red Cross which formerly met at Blackfriars Street." Br. Murray was requested to meet the Management of No. 8 and in March 1913 on a visitation from the Visitation Committee of Grand Lodge, exception was taken to the wording of the Minute of 16th January 1912, presumably on the ground that Conclave matters should not have appeared in lodge minutes. It was pointed out in answer that the clause in the minutes to which exception was taken referred merely to a " let " of the hall regarding which nothing had been done, and so the matter dropped.

When on 24th November 1917 the question of applying for a Charter for a new Conclave in Edinburgh was under consideration by members of the Order in Edinburgh, the position of the dormant St. Giles Conclave was referred to and it was decided by those interested to investigate matters with a view to the reponal of St. Giles.

One of the old members of St. Giles was still alive at that date, Br. A. M. Bruce of No. 8, and he, with others, signed a Memorial to the Grand Imperial Council for Scotland, praying that St. Giles Conclave be reponed.

At a meeting of those interested held on 10th April 1918, it was reported that the Executive of the Imperial Council had agreed to the reponal.

On Saturday, 20th November 1920, the reponal ceremony took place in Christ Church Hall, Morningside Road, Edinburgh. The new hall of Lodge Abbotsford was not ready for occupation at that time, but the meetings are now held in Lodge Abbotsford Hall, Churchhill, Edinburgh.

When steps were being taken in 1917 to repone St. Giles Conclave, members of No. 8 already in the Order presumably did not fully realise the close association of St. Giles with No. 8, otherwise the meeting place of the reponed Conclave might have been in Journeymen's Hall again. However, although the meeting place of St. Giles Conclave is no longer at Blackfriars Street, members of No. 8 have attached themselves to the Conclave. Br. J. Stewart Seggie, P.M. of Journeymen Masons, was elected to the Chair of the Conclave in 1920 and is therefore a Past Most Puissant Sovereign of St. Giles.

When Br. J. Stewart Seggie of No. 8 was elected to the Chair of St. Giles Conclave, his wish to have the installation ceremony carried out within Journeymen's walls was unanimously agreed to. There followed in the Chair, Br. D. Lowe Turnbull, an honorary member of No. 8.

Membership of the Conclave is open to Master Masons professing the Christian faith and assemblies are held during the months of October, December, February and April.

2. The Royal Arch Chapter of Journeymen Masons No. 417.

While in Lodge Journeymen there never appeared any great enthusiasm for the higher degrees in masonry, yet quite a number of the lodge members were Royal Arch Masons, mostly attached to one or other of the existing Chapters in Edinburgh, mainly Nos. 56, 83 and 395. In 1917, during the Great War, a movement was initiated to form a Royal Arch Chapter to be run in conjunction with the lodge and a provisional committee was appointed to make the necessary preliminary arrangements. This Committee were successful in securing 123 signatories to their petition for a Charter from the Supreme Grand Royal Arch Chapter of Scotland. The following is the complete list of Founders :—

J. Stewart Seggie, Nos. 56 and 395 ; Edwin Edwards, 1 ; David Stocks, 1 ; Adam Allan, 337 ; William Douglas, 83 and 415 ; John Ferguson, 83 ; C. F. Beveridge, 56 ; Wm. Bell, 358 E.C. ; John Morrison, 83 ; Alex T. Whitehead, 56 and 395 ; John W. Thomson, 1 ; James Duncan, P.Z. 278 ; G. Nasmyth Langlands, Grand Recorder P.Z. 56 ; P. E. M. Humphery, 56 ; David Maxwell, 56 ; W. W. C. Robertson, 83 and 415 ; Thomas M. Inglis, 83 and 415 ; William Hislop, 56 ; J. Ashbridge Miller, 56 ; Douglas S. Baird, 56 ; John Cumming, Scribe E. 376 ; Arthur J. Maccabe, 1 and 415 ; Ernest Ewing, 415 ; James Cameron, 1 ; R. Carmichael, 2, 1, Z. 39 ; D. Lowe Turnbull, Grand Treasurer P.Z. 56 ; George Stark, 56 ; James P. Macpherson, 56 ; W. Oliver, 1 ; J. A. Morton, 56 P.Z. 395 ; S. Miller, 56 P.Z. 395 ; J. Gillespie Scott, 56 H. 395 ; R. Selcraig Murray, 56 J. 395, P.J. 184 ; Hy. Hardy, 395 ; Samuel Glassford, 395 ; Robt. B. Henderson. 395 ; Thos. J. Buchanan, 56 and 395 ; James Baird, 56 and 395 ; David Sharp, 395 ; Richard Weir, 56 and 395 ; G. Alexander, 395 ; A. Rayner, 395 ; Chas. E. Chandler, 395 ; Robert K. Weir, 395 ; W. S. Johnson, 395 ; T. H. Bayley, 395 ; David H. Pankhurst, 395 ; Allan Maund, 395 ; C. Kennington Brown, 42 ; Robert J. Pryke, 395 ; Donald M'Kenzie, 395 ; J. Longthorne, 395 ; W. Wilson, 56 and 395 ; J. A. Brown, 395 ; John H. Bayley, 395 ; John Humphries, 56, P.Z. 380, D.Z. 395 ; E. L. Brown, 56, P.Z. 400, P.Z. 148 ; J. Renwick Vickers, 56, 42, 395, 388, 376 ; William Cook, Z. 305, 388, 395, 400 ; David Smith, H. 400 ; Alexander Hendrie, Z. 400, 365 ; George M'Pherson, 298, P.Z. 400 ; William J. Wilson, 400 ; J. W. Tait, 400 ; James B. Bryce, 400 ; Robert Muir, Z. No. 8 ; Colin Campbell Plain, P.Z. 278 ; Thomas Smith, H.278 ; Victor Charles Taylor, 278 ; George Henry Hunt, 278 ; C. A. Mills, S.E. 278 ; John S. Marwick, 278 ; Wm. C. H. Russell, 278 ; Alexander Dickson, P.Z. 278; H. Manchip, 56; Richard Smith, P.Z. 278; George R. Peddie, 278; William Alston, P.Z. 278; J. N. Gow, J. 278; G. Forbes Doig, I.P.Z. 278; Andrew Fraser, 278; Benjamin Robinson, 278; H. Girdwood, 278; Robert H. Gibson, 278; James Whitson, 278; Jack Henry, 56; William Rennie, P.Z. 415; Walter Williams, 1; William Singer Lowe, 376; Robert W. Annan, P.Z. 271; Thomas Bowman, 9; John Lamb, 42; T. Robertson Mossman, 365; Edward Smith, 365; James Howat Hastings, P.Z. 2; John Round, 143 P.Z.; Adam Dempster, P.Z. 298; James W. Milne, J. 97; John S. M'Onie, 56; David J. C. Penman, 376; John Bennett, 380; David Deas, 97; David Bone, 298; James Harper, 365; A. Lindsay, 365; James C. Aitken, 105 and 56; N. Jansen, P.Z. 152; John Wilkie, 365; John Davidson, H. 152; J. S. Blelloch, J. 36; A. H. Rutherford, 36; Matthew Nesbit; Peter Fisher; George Learmouth Harkess, 56; Walter Thomson, 8; Thomas Alex. Waldie, 56; Lewis A. MacRitchie, 56; W. H. Concha, 56; Harry Croft, Z. 389; Edwin Robinson, 389; W. J. Woods, 389; James Stewart Rowe, John G. Sutherland.

Many of the founders were members of Lodge Journeymen, while a considerable number of members of other Chapters, as will be seen from the above list, supported the Committee by enrolling as founder members.

On Saturday, 2nd February 1918, the Royal Arch Chapter of Journeymen Masons, No. 417 was consecrated by M.E. Companion Sir Robert Kirk Inches, Depute First Grand Principal, in the absence of the Most Excellent First Grand Principal, the Earl of Cassillis.

The Charter, dated 21st December 1917, was duly handed over at the Consecration Service.

The oration at the Consecration was delivered by M.E. Companion A. A. Arbuthnot Murray, Grand Scribe E., and as it is of outstanding merit and highly appropriate to the occasion, it is reproduced here:—

"Fair Work and Square Work.

'*The righteous, and the wise, and their works are in the hand of God.*'—Eccl. ix. 1.

"The Lodge, from which this Royal Arch Chapter of Journeymen Masons has sprung, had a unique origin. Having forced from a reluctant, but now a proud parent, or as I would prefer to say with more historical accuracy, a proud elder brother, full recognition of its right to give the Mason word, it was baptised with the blessing of the Lords of Council and Session. And may the historic present of the Judges to the *foris familiate* be never empty. In preparing for a noble and permanent structure, the Lodge so formed laid bare the very foundation of the craft. It confirmed the right of every member to work without hamper, to progress without impediment, and to aspire by knowledge, accuracy, experience and perseverance to the highest limits of achievement which man can attain.

" It is a curious additional fact that this Chapter is, like its immediate predecessor, the offspring of an operative Lodge. Still more curious is it that their old world traditions are likely to be capped by the erection of two other Chapters immediately following, to be identified with the enormous Communities of mechanical interest which have sprung up at Rosyth and Gretna.

" The Lodge has a precious heritage in which the Chapter is now part heir. It is located in the old town of Edinburgh just within the old wall, close to the Hospital Lands of St. John. The very stones of the building in which we meet resound to the clang of hurrying feet, the clash of steel and the tramp of armed men. The times in which we now meet revive with vivid force these old time memories of the sway of men's passions and the struggle for power. Now would pass some stately bishop with his throng of clergy, clients and onlookers ; now some noble dames with their attendant cavaliers cantering gaily off through the Pleasance to hunt in the Royal Demesnes of Holyrood and Craigmillar ; now a highland host sheltering from the thunders of the guns on the Castle walls ; now the gentle Hospitallers on their errand of mercy, alas now commemorated only by the name of the Hill on which their Hospital stood. And we still look across the street to a near neighbour in the old Grand Lodge Freemasons' Hall of the first half of the nineteenth century. I seem to see through the vista of years gone by a very borealis curtain of brilliant rays shining like a glory round the spot in which we consecrate a Chapter this day.

" Long years ago when the craft was operative it was the practice for workmen out of their apprenticeship to go on a journey, to perfect themselves by observing different methods, by discussing detail with different men, by inspecting the great works of the time, and by generally collecting a store of information which could be utilised in making a livelihood.

"These men on a journey were day's-wagemen. They took their name not from the journey itself but from the recurrence diurnally of their choice to stay or pass on to fresh employment.

"After obedience to a master and the advantage of discipline and instruction from him, they had become their own masters, and with their new-found freedom they realised it their duty to perfect themselves by a daily advance in knowledge. In finding themselves on the level, they found that they had now to find their own level in which they would eventually settle down as operative craftsmen.

"Our present system of speculative Freemasonry sprang from two influences grafted on to the operative system—firstly, the reduction into system of the rudimentary symbolism and traditions of the operatives; and secondly, the social instincts which regard refreshment as a necessary handmaid of labour.

"I am not unwilling to believe, further, that there was a gradual awakening to the sense of morality, apart from creed or dogma, which in Freemasonry has now for two centuries beckoned us forward on a speculative journey into the land of problems—man's duty to God, to himself, and to his fellow man.

"As the system was gradually evolved—a peculiar system of morality—veiled in allegory and illustrated by symbols, all symbols, mark you, of active work and life and not of stagnation—it was amplified, extended and divided, and selections formed by way of a system of degrees.

"Thus came the Royal Arch as a supplement and a complement to the three degrees, without which the lessons of the craft could not be fully understood.

"The Lodge is neither a lecture room nor a church. It is neither didactic nor dogmatic. It possesses the proudest creed under the sun. Its faith is simply Truth, Brotherly Love and Belief. To judge our fellows by their practice and not by their profession. It wanders into no debatable land of doubt in religion or disagreement in politics. True, we can't do our duty without a belief or faith of some sort, without some ideal of what good citizenship means. But masonry looks upon the heart of a man as God with David of old and regards no mere material aspect of him or of his accomplishments or possessions.

" The Royal Arch Degree is a magnificent Temple on the solid foundation provided by the craft. It adds in its dramatic story the two ideas of Restoration and Service. In the story of the restoration of the material Temple it inculcates the spiritual lesson of striving for the restoration of the primeval at-one-ment with God in our hearts and minds. It enforces attention to the lesson of willing service for a common object and not for personal gain. We are not a benevolent society or a charity distribution agency. But if our hearts and minds are truly centred, every one who requires it will be maintained within the circumference of our brotherly care. The foundation of a happy life is effort—well directed and sustained, not for self, but for others, or for some object outside self.

" It is a curious thing in a critical study of the Bible that the word which we translate ' work ' is in Hebrew presented in different forms according to the idea sought to be conveyed.

" As a generic term it appears as מלאכה (melakah), referring to force or effort or expenditure of human energy. It appears as מאשה (maaseh) when referring to definite acts or deeds. But in Exodus, in Ezra, and in Nehemiah especially, in referring to the labours of the returning exiled Jews, it appears as אבר (abad) which means service, the very opposite of selfishness or sin.

" Fierce, terrible and merciless were the ways of God with His chosen people. There were two Chaldean invasions of Judea within a few years of each other, each involving unspeakable horrors of rapine, slaughter and captivity. Jerusalem itself was left a smoking ruin. The people prospering on the caravan route from Syria to Egypt had gradually lost the spirit of service and became merely ritualistic. Religion had become pagan in ethical temperament. The vices which accompany luxury and prosperity were sapping the vital energy of the nation.

" The prophetic view then expressed in the fervid language of the Jewish prophets was that God's love is not shown by His leaving His people to perish morally in the slough of an enervating security, but rather in the infliction of suffering which purifies the soul by the discipline of the flesh. Sorrow is not punishment but preparation. So in due time the enslaving power was in its turn cast down. The Babylonian Empire was overthrown by Cyrus the Persian about the middle of the sixth century, B.C. Permission had been given by the conqueror to the Jewish exiles in Babylon to return to their own country and re-establish their national life and worship which had been destroyed by Nebuchadnezzar. Some 30,000 or 40,000 availed themselves of the decree, but far fewer than the whole deported by Babylonian armies from that harassed land.

" Many had settled down in the city to which they had been led captive, then one of the greatest commercial centres. There they amassed wealth and influence. And it has even been suggested that probably to this period may be attributed the financial facility acquired by the Jewish race.

" Some gave up the worship of Jehovah, but others looked earnestly for deliverance and return to Zion. These last chose the better part and proved their manhood in the spirit which we now as masons profess.

" Many laboured lovingly to build up the revered shrines of their people and to restore the worship of the Eternal, the All-Wise and All-Just whom the seed of Abraham had first realised out of the Nature and Demon worship of previous ages.

" The theme of my address is fair work and square work in life ; service and work. Real service is never slovenly in thought or deed. It is an effort which succeeds by its unity of purpose and act. Hearts which beat in unison in achieving a common object never fail of effect. Every stone is made square and to fit. There is no intrusive grit. There are no rounded pebbles to disturb the true setting of the stones in the structure.

" It is like an organ. If the pipes are all tuned to the same pitch, the effect is harmony. If one fails and is flat, the result is discord.

" All fair work and square work is born, I repeat, of loving service to produce the best, to restore the broken temples of life and faith, and to build on the ruined foundations of the past a nobler structure to the Glory of the Great I am.

" The righteous and the wise and their works are in the hands of God."

The following is the List of the first Office-Bearers of the Chapter, most of whom were No. 8 members or had some close connection with the Lodge :—

First Office-Bearers of the
Royal Arch Chapter of Journeymen Masons, No. 417.

M.E.Z.	J. Stewart Seggie.
M.E.H.	E. Edwards.
M.E.J.	C. F. Beveridge.
M.E.D.Z.	Edward L. Brown.
Scribe E.	D. Stocks.
Scribe N.	J. Ferguson.
Treasurer	A. T. Whitehead.
1st Sojourner	John Morrison.
2nd ,,	Wm. Douglas.
3rd ,,	Adam Allan.
Chaplain	J. M. Gow.
Supt. of Works	Thos. Smith.

The Chapter is still flourishing and at present (1929) is presided over by the Secretary of the Lodge, Companion W. A. Laird, M.E.Z.

3. Royal Ark Mariners, Knights of the East and West.

Not desirous of lagging behind in the promotion of Royal Arch Masonry, there were instituted in 1920 in connection with the Royal Arch Chapter of Journeymen Masons, No. 417, what are known as the Side Degrees, viz. :—" The Royal Ark Mariners " and the " Knights of the East and West." These degrees are conferred on Royal Arch Companions of any Chapter.

On 20th October 1920, a Founders' Meeting was held at 63 Blackfriars Street, when the following were present :—

J. Stewart Seggie.
Thomas Smith.
Alfred Davis Greenberg.
John Sutherland.
A. T. Whitehead.
William Douglas.
Robert Andison.
W. H. Butler.

David Stocks.
Louis Parker Wade.
J. R. Vickers.
Duncan Mitchell.
R. H. Porteous.

The first Office-Bearers were chosen as under :—

N.	J. Stewart Seggie.
J.	J. R. Vickers.
S.	J. A. Morton.
Recorder	A. Greenberg.
Treasurer	A. T. Whitehead.
Conductor	D. Stocks.
Chaplain	T. P. Wade.
I.G.	Robert Andison.

Meetings of these degrees are held at quarterly intervals and have met with a great measure of success during the few years they have been in existence. A distinctive feature of the degrees is the use of a lantern to illustrate the travels from Babylon to Jerusalem of the captives. The presiding officer is known as Commander Noah and the Most Excellent Chief. Since the institution to 1928, the following have occupied the Chair :—

1920	J. Stewart Seggie	P.M. of No. 8.
1921	J. Renwick Vickers	P.M. of 1159 and Hon. Member No. 8.
1922	C. Fleming Beveridge	Hon. Member No. 8.
1923	Thomas Bogie	P.M. of No. 8.
1928	A. T. Whitehead	No. 8.

4. Knight Templars.

It may interest those members of the Order of the Temple to know that Journeymen were called in at the Installation Ceremony of the Grand Master, as the following excerpt Minute from Journeymen's records shows :—

" 13 March 1865. Which evening a deputation of Lodge Journeymen, twenty in number and headed by the R. W.Master, by request of the Registrar of the Religious and Military Order of the Temple, in name of the Office-bearers and Members of said Order, attended and acted as Men-at-Arms at the installation of His Eminence John W. Melville, Esq., as Grand Master of that Order in the Grand Masonic Hall, George Street. The Deputation were received in due order and performed the duties assigned to them in true Journeymen style and to the entire satisfaction of His Eminence The Grand Master and the Chapter General. After the Grand Ceremonial the deputation were entertained to a sumptuous banquet."

Correspondence anent above passed between the Journeymen and the Order of the Temple which is given below :—

Copy letter from the Secretary of the Order of the Temple dated 31 March 1865 :—

Freemasons' Hall,
98 George Street,
Edinburgh, 31 March 1865.

Mr D. Robertson, Jun.,
R.W.M. Lodge Journeymen, Edinburgh.

Dear Sir and Brother,

I have on behalf of the Chapter General of the Religious and Military Order of the Temple to request you will be so good as convey to the members of the Lodge No. 8 Journeymen, Edinburgh, who acted in the capacity of Men-at-Arms or Soldiers on the occasion of the Installation of the Grand Master on 13th inst., the thanks of His Eminence and the Chapter General for their attendance and their hope that the arrangements made for them in the way of refreshment were satisfactory.

I remain, Dear Sir and Brother,
Yours fraternally,
ALEX. J. STEWART.

Journeymen's Reply dated 24th May 1865.

Edinburgh Journeymen Lodge,
May 24th 1865.

A. G. Stewart, Esq.,
Grand Clerk.

Sir and Brother,

On Friday, 19th instant, was held the first quarterly meeting of No. 8 since the Installation of the Grand Master on the 13th March. At this meeting the R.W. Master read from the Chair a letter from you of date 31st March, which was ordered to be entered on the Minutes, conveying the thanks of His Eminence and the Chapter

General to the Members of No. 8 who attended and acted as Men-at-arms on the occasion, and their hope that the arrangements made for them in the way of refreshment were satisfactory. In reply I am instructed to assure you that the Lodge is very much gratified in finding the services of the deputation so highly appreciated and return their best thanks for the sumptuous and handsome treatment accorded to them on that memorable occasion.

I remain, Sir and Brother,
Yours fraternally
R. PHEMISTER, Sec.

Another reference to Knight Templars appears in the Minutes of the Lodge of 17th May 1816 :—

"A letter was read from the Chair from Brother Deuchar requesting the liberty of the lodge room to hold meetings of (K)Night Templars, when the request was rejected."

Corporation of Squaremen.

Although not in any sense a higher degree in Masonry, mention must be made of the Corporation of Squaremen which, during the winter months, meets at monthly intervals within Journeymen's Hall. The Corporation exists for the promotion of social fellowship among its members. This body serves to perpetuate the ancient ceremony of admitting an apprentice to the operative shed before speculative masons were recognised as members of the Craft ; for in the present day ceremony there is given one operative grip, a sign and word, all of which remind one of the ancient craftsmen as distinct from the speculative mason.

By some, the present Corporation is claimed to be the survivor of the Corporation of Squaremen in Ayrshire who subscribed to the Schaw Statutes. In Murray Lyon's History of Mary's Chapel we find the following :—

"In ratifying their ancient statutes in 1660, the Ayr Squaremen Incorporation, whose Deacon had been a party to the St. Clair Chapter of 1628 'enacted that every freman's doghter shall pay in all tyme comeing to the deacone and this tred for hir fredome the soume of ought pound scotts with ane sufficient dinner and this ordinance to stand in force in all tyme to come. The stranger quho maries hir to have the benefit of this allenerly.'"

Again from the same source we find :—

" The ' Squaremen Word ' was given in conclaves of journeymen and apprentice wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise ' prepared ' ; he was sworn to secrecy, had word, grip and sign communicated to him and was afterwards invested with a leather apron . . . . Squaremen were represented in the St. Clair Charter of 1628."

Every endeavour has been made to trace the Minute Books from which these and other extracts were taken but without success.

The present body known as the Corporation of Squaremen has records dating back to 1903 when several brethren resuscitated the body in Edinburgh and had their headquarters in Lodge Canongate Kilwinning's Hall at St. John Street, Edinburgh.

The first minute dated 27th February 1903 states :—

" The Corporation of Squaremen having met according to adjournment, Br. William Murray, Builder, Ayr, took the Chair as Deacon and called the meeting to order. He was assisted by Br. Phillip Murray, Joiner, Ayr, acting as Conductor. The following members were duly admitted as Squaremen."

(Here follows List).

Since October 1915 the Corporation of Squaremen have met in the hall of Journeymen Masons in Blackfriars Street, and their present Deacon is a Past Master of No. 8, Br. J. Stewart Seggie. Members of the Craft from all parts of Scotland assemble at the meetings especially at the election meeting on New Year's Day at 12 noon.

CHAPTER X.

GRAND LODGE RESOLUTIONS OR EDICTS.

OF great historic interest is a circular from Grand Lodge dated 5th August 1799, dealing with the Act for the suppression of seditious Societies.

The circular and extracts from Grand Lodge Minutes as appearing in Lodge Journeymen's Minutes are here given in full showing how the law respected Freemasonry at that time :—

"Grand Lodge of Scotland,
Edinburgh, 5th August 1799.

Right Wor. Brother,

You are requested by the Grand Lodge of Scotland to pay immediate and particular attention to the enclosed Extracts from their Minutes at last Quarterly communication of 5th inst. and I am desired to intimate the suspension of Brother Sommers from his functions as Grand Clerk and the interim appointment of Brother Bertram to that office. Any communications or remittances may be addressed to me here.

I remain, R.Wor. Bro.,
Yours etc.,
WM. GUTHRIE, G. Secy."

Follows the Extracts :—

Extracts from Minutes at a Meeting of the Grand Lodge of Scotland, August 5th 1799.

It was stated from the Chair that an Act passed in the last Session of Parliament, Chap. 79, entitled "An Act for the more effectual suppression of Societies established for seditious and treasonable purposes," and it was *inter alia* declared illegal for any body of men to require an oath, test or declaration from their members not authorised by law, but that an express exception was contained therein in favour of Freemasons under certain provisions of the following tenor :—

Section 5 *of the Statute.*—"And Whereas certain Societies have been long accustomed to be held in this Kingdom under the denomination of Lodges of Free Masons, the meetings whereof have been in great measure directed to charitable purposes, be it therefore enacted that nothing in this Act shall extend to the meetings of any such Society or Lodge which shall, before the passing of this Act, have been usually holden under the said denomination and in conformity to the rules prevailing among the said Societies of Free Masons."

Section 6 *of the Statute.*—" Provided always that this exemption shall not extend to any such Society unless two of the Members composing the same shall certify upon oath (which oath any Justice of the Peace or other Magistrate is hereby empowered to administer) that such Society or Lodge has, before the passing of this Act, been usually held under the denomination of a Lodge of Free Masons, and in conformity to the rules prevailing among the Societies or Lodges of Free Masons in the Kingdom, which certificate duly attested by the Magistrate before whom the same shall be sworn and subscribed by the person so certifying shall within two calendar months after the passing of this Act be deposited with the Clerk of the Peace for the County, Stewartry, Riding, Divisions, Shires or Place where such Society or Lodge hath usually been held. Provided also that this exemption shall not extend to any such Society or Lodge unless the name or denomination thereof and the usual place or places and the time or times of its meetings, and the names and descriptions of all and every the Members thereof be registered with such Clerk to the Peace as aforesaid within two months after the passing of this Act, and also on or before the 25th day of March in every succeeding year."

Section 7 *of the Statute.*—" And be it enacted that the Clerk of the Peace or the person acting in his behalf in any such County, Stewartry, Riding, Division, Shire, or Place is hereby authorised and required to receive such Certificate, and make such registry as aforesaid and to enroll the same among the records of such County, Stewartry, Riding, Division, Shire or Place, and to lay the same once in every year before the General Session of the Justices for such County, Stewartry, Riding, Division, Shire or Place, and that it shall and may be lawful for the said Justices or for the Major Part of them at any of their General Sessions, if they shall so think fit, upon complaint made to them upon oath, by any one or more credible persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meeting of any such Society or Lodge within such County, Stewartry, Riding, Division, Shire or Place shall from thenceforth be discontinued and any such Meetings held, notwithstanding any such order of discontinuance and before the same shall by the like authority be revoked shall be deemed an unlawful combination and confederacy under the provisions of this Act."

Which Inactments the Grand Lodge having taken into their most serious consideration they unanimously agreed that it was their province as the head of the Masonic Body in Scotland, from whom all regular Lodges hold their right of meeting by Charter, to take effectual steps for enforcing observance of the law before decided, a law which as bearing honourable testimony to the gravity of their order and the silencing of the daring breath of calumny must be truly flattering to the brethren at large.

They do therefore in the first place most strenuously recommend the instant attention of the whole Lodges of Scotland to the foregoing legislative regulations, by which it will be observed that two essential requisites are necessary for entitling the Free Masons of Scotland to hold, in future, their usual Meetings.

1st.—That two of the Members of each Lodge shall certify upon oath, before any Justice of the Peace or other Magistrate that " The Lodge has, before the passing of the said Act, been usually held under the denomination of a Lodge of Free Masons and in conformity to the rules prevailing among the Lodges of Free Masons in this Kingdom," and which affidavit, certified by the Magistrate before whom it is taken, must be registered with the Sheriff Clerk of the County where the particular Lodge holds her Meetings, within two calendar months from the 12th of July last ; and 2ndly.—That one of the presiding officers of the Lodge do record with the Sheriff Clerk within the same space (1st) the name by which the Lodge is distinguished, (2nd) the place and days of Meeting, and (3rd) the names and descriptions (designations) of the attending Members.

And the Grand Lodge, responsible for the regular conduct of the Masons of Scotland, holding of them, which they are firmly persuaded is almost without exception entirely consonant to the principles of the Craft, yet anxious to guard against every Intrusion on their antient and respectable Order or upon her established and accustomed Forms, do unanimously Resolve :—

1. That every Lodge holding of the Grand Lodge of Scotland shall within six months from this date apply for a Certificate from the Grand Lodge, which Certificate shall bear an express renewal of Power to hold Masonic Meetings under her sanction and authority, and which shall not be granted without production of evidence to the Most Worshipful the Grand Master, his Depute or Substitute, that the Act of Parliament above recited has been literally complied with, and every Lodge which shall not within the said space demand and obtain such Certificate shall be expunged from the Grand Roll, have consequently no right thereafter by her presiding officers or by Proxy to sit and vote at their meetings and be deprived of all protection of the Grand Lodge.

2. That the said Certificate shall be subscribed by the Grand Master, his Depute or Substitute, and by the Secretary and Clerk for the time and have the Seal of the Grand Lodge appended thereto, for which a Fee of Five Shillings and no more, at the disposal of the Grand Lodge, shall be exacted.

3. That the said Certificate shall be thereafter applied for on or before the 25th day of April 1801, and of every succeeding year, and evidence produced, as before mentioned, so long as the said Act is in force under the same certification of being expunged from the Roll in case of failure.

4. That no such Certificate shall be granted until all the arrears due to the Grand Lodge be discharged.

5. That the names of all the Lodges who have so obtained Certificates shall be annually transmitted to one of His Majesty's Principal Secretaries of State, and to the Lord Advocate of Scotland.

6. That the foregoing Resolutions be printed and Copies transmitted to all the Lodges throughout Scotland holding of the Grand Lodge, that none may pretend ignorance thereof.

7. That Copies thereof be also transmitted to His Grace the Duke of Athole and the Right Honble. Henry Dundas, by the Most Worshipful The Grand Master, and he be requested to take that opportunity of expressing the grateful sense the

Masons of Scotland entertain of their exertions in behalf of the Craft.

8. That a Committee be appointed to wait on the Lord Advocate with a Copy of the said Resolutions and who be instructed to assure his Lordship that they have a grateful feeling of his Lordship's kindness to the Masons of Scotland, and will be ready to listen to any other Regulations that to him may appear proper to be adopted, and the following Committee were accordingly named for that purpose :—The Right Honourable and Most Worshipful The Grand Master of Scotland, his Substitute, and Brother Campbell of Fairfield.

9. That a Copy of these Resolutions be also transmitted to the Secretary of the Grand Lodge of Antient Free Masons in England.

And lastly. That the Thanks of the Grand Lodge are justly due to the Right Honourable and Most Worshipful Sir James Stirling, Bart., their present Grand Master, for his constant attention to their interests since his unanimous election to the Chair and more particularly in his correspondence with Mr Secretary Dundas during the dependence of the late Bill in Parliament.

During the last forty years much advancement in order concerning the conferring of degrees has taken place. It was no uncommon matter to find candidates receiving the three degrees all on one night, although in most cases emergency was pleaded, while it was just as common to find candidates getting the first and second degrees on the same night and returning a week hence for the third. All this was stopped in 1896 when Grand Lodge prescribed that fourteen days must elapse between degrees.

Again it was quite common in most lodges to find a goodly batch of candidates receiving their degrees at one time. It stood to reason that much of the impressiveness of the ceremony was lost when a considerable number were being initiated together, and again, the effect on the individual was often lost while addressing so many. In September 1919 the Lodge was informed that by decision of Grand Lodge :—" No Lodge shall initiate more than seven candidates on the same day, and no Lodge shall pass to the Second Degree or raise to the Third

Degree more than seven brethren in either of said Degrees on any one day." This edict has been of great benefit not only to the Lodges but to the candidates themselves, as an appreciation of the precepts and principles is now possible which was formerly problematical when as many as thirty or forty were being initiated on one night.

Again, Grand Lodge has done excellent service in instituting the Committee of Enquiry in Lodges. By personal interview of the candidate and his proposer and seconder, much information is gained which was impossible to secure on a printed form.

To prevent a candidate who had been refused initiation in one Lodge attempting to gain admission to another, Grand Lodge decreed in 1903 that on the Petition should appear the question "Were you ever proposed for initiation in any other Lodge?"

These and other enactments have brought the ceremonial of initiation, passing and raising, to a much higher standard than prevailed in the early days. Lodge Journeymen, like all other Lodges, are keen to secure a good report on their working as viewed by the members of the Visitation of Lodges in the Metropolitan District Committee, representing, as they do, the Grand Committee. Presumably the members of Journeymen were quite content to be visited and to be under the direct supervision of Grand Lodge, for in 1893 when a proposal was on foot to form a Provincial Grand Lodge in the District of Edinburgh, Journeymen were against the proposal. On 13th April 1893 at a Special Meeting of the Lodge, we find it recorded that the Lodge had met

"To consider a question as to the Provincial Grand Lodge of Edinburgh; and the Grand Committee's invitation to this Lodge to recommend a Brother for appointment to the Provincial Grand Mastership."

As to the question of a Provincial Grand Lodge, Brother David Blake moved and was seconded by Br. George Coutts Douglas, P.M., that this Lodge take no action in the matter. After considerable discussion, as an amendment, Bro. John M'Donald, P.M. moved and was seconded by Br. John D. Robertson, D.M.: — "That this Lodge Journeymen No. 8 on the Roll of the Grand Lodge of Scotland and forming one of the Metropolitan Lodges, having discussed at a special meeting called for that purpose the question of erecting a Provincial Grand Lodge for Edinburgh or the Metropolitan District, Consider the same unnecessary and beg to enter its dissent against forming part of said Provincial Grand Lodge."

The amendment was carried.

As to recommending a Brother for Provincial Grand Master of the Provincial Grand Lodge of Edinburgh, Br. George Sime, R.W.M., moved and was seconded by Br. John M'Donald, P.M. :—" That this Lodge take no action in recommending a Brother."

In 1740 Journeymen were appointed by the Grand Lodge to furnish one of three brethren who were to officiate in " trying and examining such visiting members as are strangers to the Grand Lodge and who are desirous to attend the meetings thereof." This duty is not nowadays imposed on Journeymen but no doubt if called upon to assist in that direction, the members would be only too pleased. Cards of admission for visitors to Grand Lodge are issued nowadays from Grand Lodge Offices on personal application.

At the laying of the foundation stone of the Royal Infirmary in 1870, Lodge Journeymen were proud of the fact that the Prince of Wales (afterwards King Edward VII.) appointed from their number certain of the brethren to act as a Guard of Honour but when the Lodge inserted in their list of Office-Bearers a " Prince's Guard," Grand Lodge in October 1897 objected to such a reference in the list. While acquiescing in the decision so far as the List of Office-Bearers was concerned, five brethren were, however, yearly elected by the Lodge to the " Prince's Guard " and one of the five is appointed as Captain. The original number in the Prince's Guard was twelve.

The brethren chosen by the Prince on the occasion referred to were all over six feet in height. In Lodge Journeymen's Bye-laws to-day we find :—

> " The members of the Prince's Guard shall act as such when called upon by Grand Lodge."

This clause in the Bye-laws retains a record of the signal honour conferred on Journeymen in 1870.

It is a strange fact that although there seems no doubt that such a Guard of Honour was appointed, there is no specific reference in the Minutes of the Lodge to that effect. When the foundation stone of the Royal Infirmary was laid by H.R.H. the Prince of Wales on 13th October 1870, Lodge Journeymen were at that time engrossed in the arrangements for laying the foundation stone of their own hall and that may account for the absence of any reference in the Minutes to the actual ceremony at the Royal Infirmary. However, in the Minutes of the Royal Infirmary appears a special minute relative to the Grand Masonic Ceremonial, in which it is stated that Four Thousand Masons joined the procession, representing above 170 lodges, and in order of the Procession we find :—

" The ' Blue Blanket ' and the Prince's Body Guard (carrying Halberds) composed of Twelve Members of the Lodge Journeymen, the Standard Bearer and two Deacons of the Incorporated Trades under the command of Convener Field."

CHAPTER XI.

PRIVILEGE OF CARRYING WORKING TOOLS.

BR. HUNTER, on page 109 of his history, gives a brief statement regarding the privilege which Journeymen had of carrying the working tools. He states :—

" The privilege of carrying the mallet, and, by implication, the working tools of the Grand Lodge, in public ceremonials, was conferred on the Journeymen in virtue of their operative character, by a special Act passed by the Grand Lodge on the 9th of May 1783, and was to extend to all places at which the Grand Master was to preside. They have since that period exercised this privilege at many demonstrations of the Grand Lodge, both at the once annual procession on St. Andrew's Day, and at laying the foundation stones of public buildings. About a dozen of the tallest and stoutest members were usually selected for this work, and their stalwart appearance and manly bearing always lent an additional effect to the display of the Grand Lodge. The Journeymen held an opinion that they had a right to carry the working tools wherever the Grand Master officiated, but this assumption gave offence to some of the provincial Lodges, and, therefore, the privilege has now been restricted to the Metropolitan Province."

The Journeymen in the olden days were very jealous of their privilege and on more than one occasion references appear in the Minutes of the Right Worshipful Master exhorting the brethren to guard this privilege.

In referring to the deputation of Journeymen who were present at Perth on 10th August 1865 at the laying of the foundation stone of the Monument to be erected in memory of the Duke of Athole, Most Worshipful Grand Master Mason of Scotland, the R.W.M., after returning to the lodge room in Edinburgh, remarked that " the Journeymen should always be forward in time when the Grand Lodge is to be opened, to claim their rights, as an attempt had been made that day to supersede them in their right to carry the Grand Lodge tools, etc., when the Grand Lodge performs the Ceremony."

Again, at the laying of the foundation stone of the Craiglockhart Poorhouse on 4th July 1867, it is recorded that " The Lodge of Journeymen Masons, Edinburgh, as usual, held to their ancient privilege of supplying Brethren to carry the working tools, etc., of Grand Lodge."

Regarding the laying of the foundation stone of the New Albert Bridge across the Clyde at Glasgow on 3rd June 1870, it is recorded :—

" The R.W.M., attended by 35 Brethren, mustered at the Cathedral. . . . . The Grand Lodge was opened in ample form by the M.W. Grand Master, the Earl of Dalhousie, in the Chapter House. While here a vigorous effort was made by Lodge St. John, Glasgow, No. 3 *bis* to wrest from the hands of the Journeymen their ancient privilege of carrying the working tools of the Grand Lodge before the Grand Master. This bold attempt was as vigorously resisted by Brother Deacon Robertson and others on the part of the Journeymen ; and so strongly was the matter disputed on both sides that ultimately it was referred to the Grand Master, who after hearing parties, gave it as his decision ' That the Journeymen should carry the tools as formerly.' "

Rather unique is the fact that the Journeymen working tools were lent to a church for the purpose of laying a foundation stone, as the following letter engrossed in the Minutes, shows :—

4 Oxford Street,
13th October, 1870.

Dear Sir,

I read your kind letter last night at a meeting of The Managers of Mary's Chapel, U.P. Congregation, granting the use of the working tools of your Lodge for the laying of our Foundation Stone, and we feel very grateful for your kindness, and have resolved to place your letter among the documents to be deposited in the Foundation Stone of our Church in Blackfriars Street.

I remain,

Yours very truly,

(Sgd.) William Gillespie.

One of the earliest functions after Grand Lodge granted Journeymen the privilege of carrying the working tools was the **laying of the foundation stone of the University buildings,** known in those days as the College. On 16th November 1789 the Lodge was duly opened and the Right Worshipful Master nominated some of the brethren to carry the Jewels, etc., before the Grand Master in the procession. It is recorded that the Brethren of the Lodge walked in procession to the Parliament House when the Jewels, etc., were delivered to the brethren by the Substitute Grand Master and were carried by them during the whole procession.

In the Minute Book of Lodge Journeymen there is a description of the form and manner of conducting the procession and the other ceremonies used at the laying of the foundation stone. It is given very fully and on comparison with the University records contained in the College Minute Book (1733-1790) no item of importance seems to have been omitted. While the Journeymen Minute narrates matters very fully from a masonic standpoint, the University record gives it more from the latter point of view and in addition records more fully the names of the many famous and distinguished personages present.

Laying Foundation Stone of University

16th November 1789.

I. Extracted from Lodge Journeymen Minutes.

This day, 16th November 1789, the foundation stone of the new College was laid with great solemnity by the Right Honble. Francis Lord Napier, Grand Master Mason of Scotland, in presence of the Right Honble. the Lord Provost, Magistrates, and Town Council of the City of Edinburgh, with the Principal, Professors and Students of the University of Edinburgh, a number of Nobility and Gentry and the Masters, Officers and Brethren of all the Lodges of Free Masons in this City and Neighbourhood, who marched in procession from the Parliament House down the High Street which was lined with the Military and City Guard, and along the South Bridge, and band of Music accompanied them playing different pieces of music, adapted to the occasion, besides vocal performers.

The following was the order of the Procession.

The Lord Provost, Magistrates, and Council in their Robes, with the City Regalia carried before them.

The Principal and Professors of the University in their gowns, with the Mace carried before them.

The students with green laurels in their Hats. A band of singers, conducted by Mr Sheltry.

The different Lodges of free and accepted Masons with their proper insignia, etc.

A band of Instrumental Music.

When they had reached the site of the New College, the Grand Master standing on the East, with the Substitute on his right hand, and the Grand Warden on the West, the Square, the Plumb, the Level, and the Mallet were successively delivered by the Master of the Lodge to the Substitute Grand Master, and by him to the Grand Master, who applied the Square to that part of the stone which was square, the Plumb to the several edges, the Level above the stone, in several positions, and with the Mallet he gave three knocks, saying, " May the Grand Architect of the Universe grant a Blessing on this foundation stone, which we have now laid, and by His Providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this City." On this the Brethren gave three huzzas. The Cornucopia and two Silver Vessels were then brought from the table and delivered, the Cornucopia to the Substitute, and the two Vessels to the Grand Warden, and were successively presented to the Grand Master, who, according to an ancient ceremony, poured the Corn, the Wine and the Oil which they contained upon the Stone, saying, " May the All-Bounteous Author of Nature bless this City with abundance of Corn, Wine and Oil, and with all the necessaries, conveniences and comforts of life, and may the same Almighty Power preserve this City from ruin and decay to the latest posterity." On this the Brethren again gave three huzzas.

The Grand Master afterwards addressed himself to the Lord Provost and Magistrates of the City of Edinburgh. " In compliance with your request I have now had the honour, in the capacity of Grand Master Mason of Scotland, to lend my aid towards laying that stone on which it is your intention to erect a new College. I must ever consider it as one of the fortunate events of my life that the Craft of free and accepted Masons should be called forth to assist at an undertaking so laudable and glorious during the time that from their affection I have the honour of sitting in the Chair of the Grand Lodge.

The attention to the improvement of this City, manifested by the Magistrates, your Predecessors in Office, for many years excited the admiration of their fellow citizens; particular exertion of your Lordship and your Colleagues have merited, and it gives me infinite satisfaction to say, have obtained, the universal approbation of all ranks of men. The business of this day, equally to be remembered in the annals of this City and of Masonry, will transmit your name with lustre to posterity. Thousands yet unborn, learning to admire your virtues, will thereby be stimulated to follow the great example you have set them of steady patriotism, love of your country, and anxious desire to advance the welfare and increase the fame of the City of Edinburgh.

In the name of the Craft of free and accepted Masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your Lordship and your Brethren in the Magistracy. May you long continue here, the Ornaments of civil society, and may you hereafter be received into those Mansions, those Lodges prepared for the blessed.

To this address the Lord Provost, in name of the Magistrates and Town Council of the City of Edinburgh, made a suitable reply.

The Grand Master next addressed the Principal as representing the University of Edinburgh, as follows:—

"Reverend Sir,

"Permit me to congratulate you as Principal and your brethren as Professors of the University of Edinburgh on the work in which you have been this day engaged. A work worthy of your Patrons who ever considering the public good will not permit the seat of learning established in this ancient Metropolis to bear the appearance of decay at a time when so much attention is bestowed on the elegance and convenience both of public and private edifices. Permit me likewise to congratulate my country on the possibility of seeing the different Chairs of the magnificent structure now to be erected filled by men so distinguished for their piety, so eminent for their learning, and so celebrated for their abilities, as those to whom I now have the honour of addressing myself. Any panegyric I can pronounce must fall so far short of what is due to you, Sir, and your honourable and learned brethren, that it would be presumption in me to attempt to express my sense of your deserts. Sufficient to say that the Grand Lodge of Scotland having this opportunity of assisting at and witnessing the laying the foundation from whence it is their earnest wish a building may arise which in future ages may be as renowned for the excellence of its teachers and as much respected for the propriety of conduct in its students as the University now is over which you have the peculiar satisfaction of presiding. May the Almighty Architect, the Sovereign Disposer of all events, grant that the Principal and Professors of this College may continue to deliver their instructions, and the students to receive their admonitions in such a manner as may redound to the Glory of God, the promoting of science, and the extension of all useful learning."

To which the Reverend Principal made the following reply :—

"My Lord,

"From very humble beginnings, the University of Edinburgh has attained to such eminence as entitles it to be ranked among the most celebrated seminaries of Learning. Indebted to the Bounty of several of our Sovereigns, distinguished particularly by the gracious Prince now seated on the British throne, whom with gratitude we reckon among the most munificent of our Royal Benefactors, and cherished by the continued attention and good offices of our honourable Patrons, this University can now boast of the number and variety of its institutions for the instruction of youth in all the branches of literature and science. With what integrity and discernment persons have been chosen to preside in each of these departments, the character of my learned Colleagues affords the most satisfying evidence. From confidence in their abilities and assiduity in discharging the duties of their respective offices, the University of Edinburgh has become a seat of education not only to Youth in every part of the British Dominion, but to the honour of our Country. Students have been attracted to it from every nation in Europe and every

State in America. One thing still is wanting, the apartments appropriated for the accommodation of Professors and Students were so unsuitable to the flourishing state of the University that it has long been the general wish to have buildings more decent and convenient erected. What your Lordship has now done gives a near prospect of having this wish accomplished. Permit me to add what I regard as my own peculiar felicity that by having remained in my present station much longer than any of my Predecessors, I have lived to witness an event so beneficial to this University, the prosperity of which is near to my heart and has ever been the object of my warmest wishes. May Almighty God, without the invocation of Whom no action of importance should be begun, bless this undertaking and enable us to carry it on with success. May He continue to protect our University, the object of whose institutions is to instil into the minds of Youth principles of sound knowledge, to inspire them with the love of Religion and Virtue, and to prepare them for filling the various situations in Society with honour to themselves and with benefit to their Country. All this we ask in the name of Christ, and unto the Father, the Son, and the Holy Spirit we ascribe the Kingdom, Power and Glory. Amen."

After the Principal had finished his speech, the Brethren again gave three huzzas, which concluded the Ceremony. Two Crystal Bottles, cast on purpose at the Glasshouse of Leith, were deposited in the foundation stone; in one of these were put different coins of the present reign, each of which being previously enveloped in crystal in such an ingenious manner that the legend on the coins could be distinctly read without breaking the crystal. In the other bottle were deposited seven rolls of vellum containing a short account of the original foundation and the present state of the University, together with several other papers and the latest Edinburgh newspapers containing advertisements relative to the College, etc., and a list of the names of the Present Principal and Professors, also of the present Lord Provost and Magistrates and Officers of the Grand Lodge of Scotland. The Bottles being carefully sealed up were covered with a plate of copper wrapt in block tin and upon the under side of the copper were engraved the Arms of the City of Edinburgh and of the University, likewise the Arms of the Right Honble. Lord Napier, Grand Master Mason of Scotland. Upon the upper side is a latin inscription of which the following is a copy, and there is given below a translation thereof.

Annuente Deo Opt. Max.

Regnante Georgio III. Principe munificentissimo:
Academia Edinburgensis
Ædibus
Initio quidem humillimis
Et jam, post duo secula, pene ruinosis;
Novi hujus adificii,
Ubi commoditati simul et elegantice,
Santo Doctrinarum Domicilio digno,
consuleretur,
Primum lapidem posuit,
Plaudente ingenti omnium ordinum frequentia,

Vir nobilissimus Franciscus Dominus Napier,
Reipub. Architectonico apud Scotos Curio Maximus:
XVI. Kal. Decemb.
Anno Salutis Numano MDCCLXXXIX.,
Ora Architectonica IↃↃIOCCIXXXIX.
Consule Thoma Elder,
Academice Praefecto Gulielmo Robertson,
Architecto Roberto Adam.
Q.F.F.Q.S.

Translation.

By the Blessing of Almighty God
in the Reign of the most Munificent Prince Geo. III.
the buildings of the University of Edinburgh being
originally very mean,
And now after two Centuries, almost a ruin,
The Right Honble. Francis Lord Napier, Grand Master
of the Fraternity of Free Masons in Scotland,
Amidst the Acclamations
of a prodigious concourse of all ranks of people,
laid the foundation stone of
this new Fabric

in which a union of elegance, with Convenience,
suitable to the dignity of such a Celebrated Seat
of Learning
has been studied
on the 16th day of November
in the year of our Lord 1789
And of the Era of Masonry 5789.
Thomas Elder being the Lord Provost of the City,
William Robertson, the Principal of the University,
and Robert Adam, Architect.
May the Undertaking prosper and be crowned
with success.

The Anthem being sung, the brethren, etc., returned to the Parliament House, the procession being reversed. The Grand Master was supported on the right hand by Sir William Forbes, Bart., a former Grand Master, and on the left by His Grace the Duke of Buccleuch. The Lord Provost, Magistrates and Council walked in their Robes, His Lordship being supported on the right and left by the two eldest Bailies. Principal Robertson was supported on the right hand by Rev. Dr. Hunter, Professor of Divinity, and on the left by Dr. Hardie, Professor of Church History. The other Professors and a number of Students followed. The Professors were in their Gowns, and all of them as well as the Students had sprigs of laurel in their hats. A large drawing of the east front of the New College was carried in the Procession by two Operative Masons of this Lodge. The music, both vocal and instrumental, was well conducted and consisted of the popular tunes of the King's Anthem, Rule Britannia, the Conquering Hero and some excellent pieces composed for the occasion. A very elegant and sumptuous entertainment was afterwards given in George Street Assembly Rooms by the Lord Provost and Magistrates to the Grand Master, the Members of the Grand Lodge and others of the brethren, and also to the Nobility and Gentry and principal inhabitants of this city, for which purpose cards of invitation to the number of five hundred were issued. Upwards of three hundred noblemen and gentlemen were present and the whole was conducted with the greatest regularity and order.

This was the most numerous and brilliant procession ever exhibited in this city. So numerous was the procession that it extended from the site of the New College to the Tron Church in a compact body.

The College Minutes (1733-1790) show that " the Senatus Academicus met in the Goldsmith's Hall in the Parliament Close on 16th November 1789 where the following members were present, viz. :—The Rev. Dr. Robertson, Principal ; Dr. Hunter, Dr. Hardy, Dr. Monro, Dr. Black, Dr. Home, Mr Dalzell, Mr Stewart, Dr. Hill, Mr Bruce, Dr. Gregory, Mr M'Conochie, Dr. Walker, Mr Fraser Tytler, Dr. Hamilton, Mr Greenfield, Mr Playfair, Dr. Rutherford, Mr Hume, Professors ; and being in their Gowns, they proceeded, in consequence of a message from the Lord Provost and Magistrates, to the door of the High Church, where they joined the Students who had been previously arranged according to the faculties ; and, having waited there till the Lord Provost, Magistrates and Council passed, they all entered the procession in the rear of the Town Council, the Principal and Professors, preceded by the Mace, walking three and three and the Students four and four, being followed by the Grand Master and the different Lodges of free masons before whom a large elevation of the East front of the intended new building was carried aloft by two operatives Masons.

" On arriving at the spot pitched upon for laying the stone, which had been changed from the north-east corner to that part of the east front immediately on the right as you enter the northermost foot passage near the great gate, the ceremony of laying the foundation stone was performed by the Right Honble. Francis Lord Napier, Grand Master Mason of Scotland, assisted by Thomas Hay, Esq., Substitute Grand Master, and Robert Adam, Esq., the Architect of the building, etc., in presence of a prodigious concourse of spectators."

Another memorable occasion—**the laying of the foundation stone of the National Monument of Scotland on the Calton Hill** on 27th August 1822—is fully recorded. An account of the occasion is here given in full, and it will be seen that the Duke of Atholl was present representing the King. It will be remembered that the present Duke of Atholl took the leading part in the movement for a Scottish National Memorial now erected in Edinburgh Castle.

Masonic Procession
and
Laying of the Foundation Stone of the National Monument.
(as recorded in No. 8's Minutes).

" The brethren assembled at their respective Lodge rooms at eleven o'clock on Tuesday the 27th of August 1822, and at a little after twelve o'clock reached the Parliament Close. The Grand Lodge was opened in the Library of the Writers to the Signet. The procession was then formed three deep, with the Grand Lodge and Proxy Masters and Wardens in front, and the other Lodges following according to their seniority ; the whole being properly marshalled by Brothers Moffat and Hogg, moved off at two o'clock.

A bed had been previously prepared on the Calton Hill, near Nelson's Monument, consisting of three very large stones walled together with iron and lead. The foundation stone measured 7 feet 8 inches square, by 15 inches thick, and is about six tons in weight as it now lies, and is laid near to centre of the South front of the building, which will be about 228 feet in length and 102 in breadth. The ground immediately about the foundation stone had been prepared and fenced up with platforms at each end, one of which was for the convenience of the Grand Lodge, and the other for those acting as His Majesty's Commissioners, The Lord Provost, Magistrates, Council, City Clerks and Assessors, and the Committee of the contributors to the National Monument. Parties of Dragoons and Foot, with their bands, kept the ground, assisted by the constables of the city and Calton and other peace officers.

At Waterloo Hotel the procession was joined by the Lord Provost, Sheriff, Magistrates and Council, attended by their officers, by the Commissioners for the King, and by the Committee of Contributors, who marched in front of the procession and entered the site from the Eastern side of the hill. They were followed by the Grand Lodge, His Grace the Duke of Hamilton, acting Grand Master, attended by the Duke of Argyll, Grand Master Elect ; the Earl of Rosslyn officiating as Past Grand Master ; William Inglis, Esq., Substitute Grand Master ; J. A. Maconochie, Esq., Senior Grand Warden ; the Hon. Lieut. General Duff, acting as Junior Grand Warden, the

Office-Bearers of the Grand Lodge assisted by a number of Provincial Grand Masters, the Proxies and the whole body of the Lodges.

The Grand Lodge having taken the place on the platform prepared for them, and the Commissioners, Magistrates and Committee of Contributors being placed on the opposite platform, His Grace the Duke of Hamilton, Grand Master, called on the band to play the King's Anthem. The Grand Master then stated that he came there at the desire of His Majesty to lay the foundation of the National Monument of Scotland, and he was glad to see the Commissioners of the King on the opposite side.

The Duke of Atholl said His Majesty had executed a commission on behalf of the Duke of Atholl, the Duke of Montrose, the Earl of Elgin and Kincardine, the Earl of Rosebery, the Earl of Hopetoun, Viscount Melville, and Lord Lyndoch (which His Grace read) and stated he was sorry to be obliged to apologise for the absence of the Duke of Montrose, Earl of Hopetoun and Viscount Melville, who were unavoidably detained. In execution of that commission he craved of the Most Worshipful Grand Master, R.W. Grand Master Elect, Past Grand Master, Grand Wardens and Brethren of the Grand Lodge of Scotland, to lay the foundation stone of the National Monument—to remain to future generations a Monument to the memory of those brave men who had shed their blood in the service of their country.

The Duke of Hamilton then said, as we have received His Majesty's authority, it is our duty to proceed with the work. The band then played " Hail Masonry," after which the Rev. Dr. John Lee, Canongate, Grand Chaplain, offered up a most impressive and appropriate prayer. The Grand Treasurer and Grand Secretary proceeded to examine and place the bottles, which were hermetically sealed, containing the coins, newspapers, etc., etc., and other platina plates in their proper situations; a quantity of sawdust was placed around them to prevent their being injured by moisture. The whole bed being covered with mortar, the foundation stone was raised by a crane and lowered on its proper position, the band playing " Great light will shine " The Senior Grand Warden, by command of the Grand Master, applied the square, the Junior the plumb line, the Substitute Grand Master the level, and having gone through the other usual solemnities, the Grand Master gave the stone three knocks with the mallet and craved the following benediction on the work. "May the Almighty Architect of the Universe look down with benignity upon our present undertaking and crown this splendid edifice with every success, and may it be considered for time immemorial a model of taste and genius and serve to transmit with honour to posterity the names of the artists engaged in it." (Three Cheers.) The Grand Master then emptied the cornucopia containing the corn, and the cups with the wine and oil, on the stone saying, "Praise be to the Lord Immortal and Eternal Who formed the heavens, laid the foundations of the earth, and extended the waters beyond, Who supports the pillars of nations and maintains in order and harmony surrounding worlds, we implore Thy aid and may the continued blessings of an all-bounteous Providence be the lot of these our native shores, and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign so that he may pour down blessings upon his people, and may his people living under sage laws in a free government ever feel grateful for the blessings they enjoy." Loud cheering, and a signal gun being fired from the Calton Hill, salutes were immediately fired from the guns on the Castle, Salisbury Crags, Leith Fort, and the ships in Leith Roads.

The Duke of Hamilton then in substance said—Gratified as he was to feel himself called on this occasion to perform a duty which he could have wished had fallen into more able hands, though there could be none more willing, he had much cause for the honour done him. If he looked round to either right or left he saw none but those, the sight of whom was of itself a gratification. They had now laid the foundation of a structure, the model of which had been the admiration of the ancients—which had lasted for ages, and arrested even the unhallowed hand of the barbarian. Warlike as the Scots were in the field, those of Greece could hardly excel them. The Site chosen was a fortunate one—it was hallowed ground—it was near the spot where the monument rose to the memory of a hero, who, after having broken and vanquished the combined enemies of his country, died in the arms of victory. He was gratified to find himself in the presence of those whom the King had appointed as his Commissioners and graced with his name, and in the presence of the Magistrates of the City and other high personages. The arrival of the King was an auspicious era—it had united and connected him with Scotland—it gave the King an opportunity of seeing Scotchmen as they are, in whom he would find much to admire. It would make the country sensible of the blessing of a constitutional Monarch under whose paternal care it was our happiness to live. Surrounded as he was by the brethren assembled in such numbers and with such anxiety as was manifest on this occasion, it was peculiarly gratifying to him to have standing beside him the Grand Master Elect, who was to fill the place of Grand Master Mason—of one whose ancestors the pages of history bore most honourable record. To the Earl of Rosslyn, to the Provincial Grand Masters, and the Office-Bearers of the Grand Lodge and the Masonic Brethren in general, he returned his warmest thanks. Three hearty cheers were given in honour of the Grand Master.

The Duke of Atholl, in the name of the King, returned thanks to the Grand Master, Grand Wardens, Master Masons and worthy Brethren for their attendance. His Grace said he could not express himself better than by reading the preamble of the Act of Parliament incorporating the contributors, of which His Majesty was the Patron, which was done by His Grace. "Whereas it is expedient that a monument should be erected in Scotland in testimony of national gratitude to Almighty God for the signal success of the British arms by sea and land, in the late eventful war, to perpetuate the memory of those brave men whose exertions contributed to the glorious result of that arduous and momentous contest, and to act as an incentive to others hereafter to emulate their example in maintaining the honour and promoting the welfare of their country." His Grace concluded by stating that two remarkable events were connected with this great undertaking. The ground was broke on the day of the anniversary of His Majesty's birth, and this day the stone was laid, it being the anniversary of the abolition of Christian slavery, for on this day the fleet under the command of Lord Viscount Exmouth had laid low the walls of Algiers and set the Captives free. (Great Cheers.)

The ceremony being concluded, the procession left the ground in reverse order, the junior Lodge walking first. When it arrived at the Waterloo Hotel, the whole brethren halted and having opened to right and left within the military, the magistrates, the Commissioners, the Committee and constables passed between the lines, and returned to the Waterloo Hotel. The Lodges, with the Grand Lodge in the rear, then proceeded to Freemasons' Hall, where the Grand Lodge, the Provincial Grand Masters, Proxies, and the Masters and Wardens of the different lodges entered, and His Grace the Grand Master took the Chair.

Before proceeding to close the Grand Lodge, the Duke of Hamilton returned his warmest thanks to his noble friends and to the brethren in general for their attendance ; he expressed his regret that it had not been in his power to see them oftener. He regretted this, as nothing gave him greater pleasure than to have an opportunity of meeting them. His Grace then referred to the institution of a Mason Charity School and pledged himself to afford it every assistance in his power. His speech was rapturously applauded. The Grand Lodge was then closed and the brethren separated.

The procession was guarded by parties of the Scots Greys and the 3rd Dragoon Guards, and a strong party of Infantry, who were attended by their respective bands. The Magistrates were attended by the High Constables and the ground about the foundation stone was protected by the Calton constables. There was a prodigious concourse of most respectable brethren, there being present besides almost the whole Proxies and Edinburgh Lodges, deputations from a great many country Lodges. Upon the whole, this was, we will venture to say, the most splendid Masonic ceremony and procession ever witnessed in this country. The Calton Hill exhibited the most interesting spectacle from its being covered on every side with spectators, and which was most particularly owing to an expectation of His Majesty's personal presence on this solemn and imposing occasion, and we cannot conclude this article without bearing testimony to the orderly deportment of the people, so entirely consistent with their general character.

The Masonic jewels and every article necessary for this august ceremony, were, according to ancient usage, carried by the brethren of this Lodge."

The present Constitution of the Grand Lodge of Scotland, Clause 59, is as follows :—

" The Senior Member out of office of the Lodge of Journeymen Masons, No. 8, shall be entitled to carry the mallet, and Apprentices of the same Lodge shall carry the working tools in all processions in the Metropolitan District. On all other occasions, where Grand Lodge is officiating in laying foundation stones, similar members of the Senior Lodge of the Province or District shall be entitled to do so. The other Paraphernalia shall on all occasions be carried by Office-Bearers of Grand Lodge."

In 1871 Journeymen renounced their privilege so far as the Provinces were concerned, as the following minute shows :—

" 2nd May 1871.

The Lodge held a Special Meeting to-night.

Bro. Field, R.W.M., in the Chair, being duly constituted he stated the business and called on Br. Kerr to read a draft of a Statement with the view of being presented to Grand Lodge resigning our privilege in the Provinces of carrying the Tools of Grand Lodge at processions, Reserving our ancient right in the Province of Edinburgh. Its adoption was moved by Br. Kerr, seconded by Br. Muir. Br. Lamb was dissatisfied with this movement and proposed the previous question, seconded by Br. James Cooper. A vote being taken, Br. Kerr's Motion was carried by a great majority."

Under the terms of the present clause in the Constitution, Lodge Journeymen have the absolute right to carry the working tools in *all* processions in the Metropolitan District. In the past there have been doubts as to the real position of Journeymen Masons in this matter.

On 18th August 1891 the following letter was sent by the R.W.M. of the Lodge (Br. John M'Donald) to the Grand Secretary :—

" Dear Sir and Brother.

" In the printed proceedings of the last Quarterly communication of the Grand Lodge, held on the 6th inst., there is a paragraph on page 108 headed ' Metropolitan District ' as follows :—' Grand Secretary reported that with the concurrence of the Chairman, he had in name of Grand Committee given authority to the Lodge Trafalgar, Leith, No. 223, to lay with Masonic honours on the 11th inst., the Foundation Stone of a New School at Trinity—(Approved).'

" I may state that an opinion prevails amongst the members of this Lodge that it has the sole right to carry the Working Tools in all Masonic Processions where Foundation Stones are laid in the Metropolitan District, in virtue of Grand Lodge Rule 73.

" As the above-quoted paragraph appears to shew otherwise, would you be good enough to lay this letter before the first meeting of Grand Committee, so that I may be favoured at your earliest convenience with an authoritative ruling or interpretation of the Grand Lodge Rule 73, which will enable me to have an official ruling to lay before the Members of the Lodge."

The reply from the Grand Secretary is dated 31st October 1891, and is as follows :—

" Dear Sir and Brother,

" As interpreted by Grand Committee, Rule 73, of the Constitution and Laws gives no right to the Lodge Journeymen to carry the working tools in processions within the Metropolitan District unless when Grand Lodge is officiating in laying foundation stones.

Ever faithfully,
D. MURRAY LYON, Grand Secretary."

At a meeting held on 19th September 1895 the R.W.M. read the following letter, dated 14th September 1895 from the Grand Secretary, in reply, to the communication directed to be made to him at last monthly meeting :—

" Dear Sir and Brother,

" Grand Lodge has not been asked to lay the foundation stone of the new North Bridge. But should Grand Lodge turn out on the occasion of a Masonic Ceremony in connection with the planting of the foundation stone, the Journeymen Lodge will be informed in order that it may exercise its rights with regard to the carrying of the working tools, etc.

Ever truly,
(*Sgd.*) D. MURRAY LYON,
Grand Secretary."

In 1913 we again find the Management of No. 8 jealous of the ancient right of carrying the working tools :—

At a Management Committee Meeting held on 18th September 1913, it was reported by the Secretary that in connection with the laying of the Memorial Stone of the " David Kilpatrick " School on 27th instant he had learned that Lodge Trafalgar had some doubts regarding the right of Lodge Journeymen to carry the Working Tools on that occasion seeing that Grand Lodge was not officiating at the function. The Secretary was instructed to write to Lodge Trafalgar intimating that our Lodge was desirous of exercising the right, as per rule No. 59 of the Constitution and Laws of Grand Lodge to carry the Mallet and Working Tools in the Procession to be held in connection with above-mentioned ceremony.

On 25th September 1913, at the Bi-Monthly Meeting of the Lodge, a letter from Lodge Trafalgar, No. 223, was read acceding to the request of Lodge Journeymen to carry the Working Tools in the Procession to be held on Saturday, 27th inst., in connection with the laying of the Memorial Stone of the "David Kilpatrick" School, North Junction Street, Leith.

For the ceremony of **laying the memorial stone of the new Grand Lodge** premises at 98 George Street, Edinburgh, Journeymen Lodge were asked to name a senior member out of office and four apprentices to assist in the ceremony. On 27th April 1911, the day preceding the function, the following were chosen :—

Br. J. W. Learmonth	Initiated 1870.
,, James Harrison Tindle, Jr.	E.A. 26.1.1911.
,, James John Campbell	E.A. 23.3.1911.
,, Joseph Hope	E.A. 23.3.1911.
,, David Kidd	E.A. 27.4.1911.

Here is the description of the ceremony as taken from the Lodge Minute Book :—

Ceremony of Laying the Memorial Stone of the New Freemasons' Hall on Friday, 28th April 1911.

The Brethren were appointed to assemble at two o'clock on this date at the Synod Hall, Castle Terrace, to prepare to attend Grand Lodge in procession to George Street and to take part in the above ceremony.

Upwards of 50 of the office-bearers and brethren attended and, having clothed in masonic regalia, they were marshalled by the lodge marshal, Bro. Wm. Campbell, and took their places in the procession headed by Br. Edwin Edwards, R.W. Master.

The route lay by Lothian Road, Hope Street, Charlotte Square, and George Street, and, favoured by a fine afternoon, the spectacle attracted considerable interest and attention.

The five respresentatives selected to carry the working tools of Grand Lodge marched with that body, and they, along with many others of the brethren, were admitted within the new building where the Memorial Stone was laid with due solemnity by the Grand Master Mason, The Marquis of Tullibardine.

At the close of the ceremony the procession was reformed and the return journey was made by the same route to the Synod Hall, where the brethren dispersed.

In the evening a Banquet was held in the Music Hall at which many of the members of this Lodge were present and a large body representative of Scottish Freemasonry celebrated the auspicious event of the day.

CHAPTER XII.

"THE BLUE BLANKET" AND ITS CONNECTION WITH THE LODGE OF JOURNEYMEN MASONS.

WHILE in the preceding Chapter the special privilege which Lodge Journeymen Masons enjoyed of carrying the working tools of the Grand Lodge of Scotland has been referred to, the privilege of carrying that historic banner called the Blue Blanket is now discussed.

The original Blue Blanket was in the form of a pennant or pennon and is now preserved in the Antiquarian Museum of Edinburgh. Other Blue Blankets exist with more or less pretention to antiquity, but it would be well to concentrate our enquiries on the above-mentioned flag, which is now generally admitted to be the genuine Edinburgh Trades' Guild Blue Blanket.

This Blue Blanket is of very ancient origin and dates back to 1200 A.D., when the representatives of the Scottish Trades Guilds joined the Crusade of Pope Urban the Second during the reign of William the Lion of Scotland. They were given a special banner or pennon which they were to plant on the walls of the Temple at Jerusalem. This banner was called "The Banner of The Holy Ghost" and those serving under it were known as Knights of the Holy Ghost. On their return from the Holy Land the Knights dedicated their banner to St. Eloi, and placed it on the altar of St. Eloi in the church of St. Giles in Edinburgh. Other ancient British Orders were :—

The Order of St. Andrew or The Thistle, 800 A.D. (originated when the King of the Scots and Picts made war against Athelston, King of the West Saxons).

The Star or Blessed Virgin	1022 A.D.
Knights of The Holy Ghost	1200 ,,
St. George or The Garter	1345 ,,
Golden Fleece	1429 ,,
St. Michael	1448 ,,

A considerable amount of doubt exists as to the antiquity of Edinburgh. In the Muses' Welcome to King James VI. and I. the statement is made that the town was built by Fergusius 330 years before the Incarnation of Christ. We find reference to the Valla Dolorosa, the doleful valley, as forming part of the site on which Edinburgh was built, also to the Castrum Puellarum, the Maidens' Castle, built on the Castle Rock by Cruthenus Camelon, King of the Picts, where the daughters of the Pictish Kings were kept working at their needles till married. Other names were Castrum Allatum and Dunedinum.

The first Edinburgh Charter was granted by King Alexander I. and the second by King David, the sair Saint.

Edinburgh was made a Royal Burgh by King William I. of Scotland in whose reign a large number of Scottish mechanics took part in the Crusade of Urban above mentioned. The Banner of the Holy Ghost from its colour was familiarly known as The Blue Blanket. The Hammermen of Edinburgh were given charge of the Blue Blanket and were known as Knights of the Blue Blanket. They and the Guilds incorporated with them were responsible for the safety of the pennon and for the upkeep of the Altar of St. Eloi and all its appurtenances in the Church of St. Giles. Special laws thereanent were passed, ratified, and included in the laws of the Hammermen Guilds. King Robert the Bruce recognised services performed by the Crafts of Edinburgh under their Blue Banner in a Charter granting the Haven of Leith, Mills and other pertinents thereof to be holden of His Majesty for payment of 52 merks. King Robert II. resided occasionally in Edinburgh and made reference to the Trade Guilds and their Blue Banner. King James III. was forced to take shelter in Edinburgh Castle after offending the Douglasses and other nobles by making Robert Cochrane, a mason, Earl of Mar. The offended nobles promptly hanged Cochrane at Lauder Bridge and imprisoned the King in Edinburgh Castle. Wm. Bartrom, Provost of Edinburgh, brought out the Blue Blanket, raised the citizens, attacked and stormed the Castle and set the King at liberty. The King in gratitude granted another Charter in favour of Provost and Magistrates, bestowing upon them the Customs of the Haven of Leith, etc., etc. King James also confirmed to them all the privileges of the Blue Blanket and ordered it to be called "The Standard of the Crafts within Burgh." The Trades thus honoured by His Majesty renewed their pennon, and the Queen with her own hands painted upon it a Saltire or St. Andrew's Cross, a Thistle, an Imperial Crown, and a Hammer, with the following inscription :—

Fear God, and honour the King
With a long life and prosperous reign,
And we the Trades shall ever pray.

King James V. decreed that whenever the Trades displayed the Blue Blanket either in defence of the Crown or Crafts, all Craftsmen in Scotland and soldiers in the King's pay who had been educated in a trade should repair to that standard and fight under command of their general.

During the reign of Mary, Queen of Scots, a violent dispute between Crafts and Magistrates occurred. The Earl of Arran interposed in favour of the Crafts and affirmed their right to assemble under the Blue Blanket. The Crafts continued to make use of the Blue Blanket on any special occasion or when their rights were infringed—*vide* King James VI. in his Basilicon Doron," The Craftsmen think we should be content with their work, how bad soever it be ; and if in anything they be controlled, up goes the Blue Blanket."

In 1596 King James was glad to avail himself of the services of the Guilds after dismissing the General Assembly of the Church of Scotland ; when a question regarding the Episcopalian religion was being discussed some of the turbulent Presbyterians made a noisy invasion of the premises where the King was sitting, whereupon John Wat, the Deacon Convener, brought out the Blue Blanket and the craftsmen guarded the King till the Earl of Mar sent down soldiers from the Castle to protect His Majesty. Sir Alexander Home of North Berwick, Provost of Edinburgh, then escorted the King to Holyrood House, whence next morning he went to Linlithgow, when he swore :—" Had it not been for the loyalty of the Crafts he would have burned the City of Edinburgh and salted it with salt."

In these more peaceful times the Crafts are liberally represented in the modern Town Council, and the necessity for urgent and special craft assemblies no longer exists, so that the Blue Blanket may now be allowed to rest in peace within the collection of antiquities, of which it forms a specially honourable item.

In the Minutes of the Lodge of Journeymen Masons we find reference to the Blue Blanket under three distinct dates, each chronicling a Grand Lodge ceremony connected with the laying of a Foundation Stone.

The reason why No. 8 should be so honoured is that the Lodge of Journeymen Masons is recognised as the oldest operative Lodge in Edinburgh, and that as masons, wrights, blacksmiths, goldsmiths, etc., were all included under the Hammermen Incorporation which had custody of the Blue Blanket, it was only right and proper that for the time being their banner should be entrusted to representatives of one of their Constituent Crafts. The following are the excerpts referred to:—

> 18*th August* 1865.—The Minutes of the bygone quarter were read over and approved of. The R.W. Master, on making a statement from the chair on the subject of the deputation to Logierait, on the occasion of laying the foundation stone of a monument there, in memory of the M.W.G. Master, his Grace the late Duke of Atholl on the 10th instant, concluded by proposing a vote of thanks to the Deacon Convener for granting to the Lodge the use of the celebrated flag "The Blue Blanket" on that occasion, which was carried unanimously. The Secretary was then instructed to convey the thanks of the Lodge to Deacon Convener Beattie by letter.
>
> 4*th July* 1867.—The Lodge being marshalled, preceded by their band marched by the Bridges to Princes Street and there at the shop of Mr Crichton, through the kindness of Deacon Convener Cox, received in charge once more the ancient standard, the famous Blue Blanket, which, guarded by halberds in the sturdy hands of the Journeymen, they displayed with justifiable pride.
>
> 14*th April* 1904.—In the course of the evening Bro. Wm. Rennie, D.M., announced that by the courtesy of a brother mason, a son of the late P.M. Bro. Hunter, he had the pleasure of presenting to the lodge a picture illustrating one of the most interesting events in the history of the Journeymen Masons, namely the handing over to No. 8 of the Blue Blanket on the occasion of laying the Foundation Stone of the Grand Lodge Hall on the 24th June 1858.* On this date 160 of the brethren marched from their lodge room in Toddrick's Wynd to the South Bridge where they received from the Deacon

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* See page 288.

Convener of the Trades the Blue Blanket to carry in the procession. The ceremony was sketched by Mr A. Conon Doyle, who was the father of our eminent novelist and was a colleague of P.M. Bro. Andrew Kerr in H.M. Office of Works. This sketch was subsequently reproduced in one of the illustrated London Journals of the time.

We find that Journeymen Masons carried the Blue Blanket on four occasions, viz. :—

Laying Foundation Stone of Freemasons' Hall, Edinburgh, 24th June 1858.
,, ,, ,, of Wallace Monument, Stirling, 24th June 1861.
,, ,, ,, of Duke of Atholl's Memorial, Logierait, 10th August 1865.
,, ,, ,, of Royal Infirmary, Edinburgh, 4th July 1867.

CHAPTER XIII.

* FREEMASONS' HALLS, EDINBURGH.

"THE Journeymen, as might be expected, have, since the formation of the Grand Lodge in 1736, taken a prominent part in all the public Masonic displays that have been made in Edinburgh and its neighbourhood. Almost without exception they have furnished a larger contingent of Masons on these occasions than any other Lodge. This was the case last century at laying the foundation stones of the Royal Infirmary, the Royal Exchange, the North Bridge, the University, the Old High School, and the Bridewell; and, during the present century, the same thing can be said at laying the foundation stones of George III.'s Bastion at Leith, the Wet Docks at Leith, the Regent Bridge and the new Jail, the new bridge over the Almond at Cramond, the National Monument, the new High School, George IV. Bridge and King's Bridge, the Mariners' Church at Leith, the Scott Monument, the Public Baths, the Assembly Hall, the Station of the Caledonian Railway, the Freemasons' Hall, George Street, the City Poor House at Craiglockhart, the Corn Exchange at Leith, the new Royal Infirmary, etc. The Masonic services of the Journeymen have not been confined to Edinburgh and Leith, but have been rendered at many of the towns of Scotland. I may mention, for instance, Hawick, Jedburgh, Selkirk, Galashiels, Peebles, Biggar, Portobello, Dalkeith, Linlithgow, Falkirk, Stirling, Wishaw, Glasgow, Logierait, Cupar, etc. At laying the foundation stone of the Wallace Monument on the Abbey Craig at Stirling on the 24th of June 1861, they appeared one hundred and fifteen strong, and were accompanied by the band of the Edinburgh Rifle Volunteers. This was, no doubt, the greatest Masonic display that ever took place in Scotland, it being calculated that there were not fewer than 8,000 Masons present.

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* Extracted from Hunter's History, 1884.

"One of the grandest Masonic displays, and most gratifying events connected with Scottish Masonry in modern times, was undoubtedly the demonstration that took place at laying the foundation stone of Freemasons' Hall in George Street, Edinburgh. It has been often stated that in early times the principal meetings of Scottish Masons were held in the Abbey Church of Kilwinning, in Ayrshire, and that the records of them were destroyed in one of the conflagrations that befel the Castle of Roslin, the residence of the Old Grand Masters, in which they were kept. Doubts have been expressed regarding the correctness of this statement, but however it may be, documents that can be relied on exist to show that general meetings of the Mason Craft were at times held at Edinburgh and at the Palaces of Holyrood and Falkland, and were occasionally graced by the presence of the Scottish monarchs themselves. In 1736, William Sinclair, usually styled 'The last Rosslyn,' seeing that his estates had been alienated, and that he would leave no descendants behind him, resigned the office of hereditary Grand Master Mason of Scotland, which he and his forefathers are said to have held for nearly three hundred years; and this event led to the formation of the Grand Lodge of Scotland in its present form. The headquarters of this body have always been confined to the Scottish capital; but from 1736 down to 1810 it had no building of its own in which to hold its meetings. It assembled in the hall of St. Mary's Chapel, in an aisle of the High Church, or in the Chamber of the Town Council, to elect its office-bearers and transact its more important business, and held its festive meetings in one or other of the city taverns. In 1809, it purchased a house at the foot of Niddry Street, which had for a number of years been used as a concert room, and was known by the name of St. Cecilia's Hall. After undergoing some alterations and additions, this building continued to accommodate the Grand Lodge till 1844, when notions began to prevail that the locality in which it was situated had become insalubrious and unsuitable. It was therefore sold to the Town Council of Edinburgh for the purpose of being converted into a school, under the trust-settlement of the late Dr. Bell of Madras. The Grand Lodge having thus deprived itself of its property, for some years held its quarterly communications in an apartment of the Waterloo Hotel, and transacted its ordinary business in premises in Frederick Street. These places were suitable enough for the purposes intended, but the Grand Lodge was subjected to great trouble and inconvenience from the want of a proper apartment in which to hold its festive meetings. In order to celebrate the Festival of St. Andrew, it had been under the necessity of begging for a hall throughout the whole city, and had often, after all, been forced to accept a small room connected with some tavern to the great discomfort and disappointment of many brethren.

"The Grand Lodge, after disposing of their hall in Niddry Street, had no doubt resolved to purchase other premises in a better locality and a Committee had been appointed to collect funds for the purpose, but little or nothing had been done to carry this object into effect when, at a quarterly communication in 1857, Br. Finlayson, Master of the Lodge Defensive Band, and Br. William Hunter, Master of the Lodge Journeymen, brought the subject once more before the Grand Lodge. They proposed that a committee should be appointed to obtain the site for a building that would be suitable for all the purposes of the Grand Lodge, and this, they maintained, would conduce to the advancement of Freemasonry, and besides, be a credit to the Craft and an ornament to the city. This motion was carried not only unanimously, but with the most hearty demonstrations of applause. A committee was forthwith appointed to carry the object as speedily as possible into effect, and, out of respect to the operative character of the Lodge Journeymen, the Master of it was honoured by being made convener. The committee lost no time in setting about the work for which they had been appointed. They examined various buildings throughout the city and at last fixed on the premises 98 George Street, which had room enough behind it for a hall. Plans were drawn up by Mr David Bryce, Grand Architect, and the execution of the work was entrusted to Br. Robert Hutchison, a member of the Lodge Journeymen, and at present Lord Dean of Guild of the city of Edinburgh.

"The foundation stone of the new building was laid on the 24th of June 1858 with a Masonic eclat that had never previously been surpassed in Scotland. The Journeymen turned out to the number of one hundred and sixty and, headed by an instrumental band, marched from Toddrick's Wynd by the Old High

School Wynd, Infirmary Street, to the South Bridge where they received 'The Blue Blanket' from Mr Tibbets, hatter, the Convener of the Incorporated Trades. Convener Tibbets, who, in virtue of his office, was custodier of the banner, in handing it over to the Journeymen referred to its historical character, to the important occasions on which it had floated above the heads of the citizens, and to the high estimation in which it was held by the Civic Corporations. He, therefore, expressed a hope that while it was in the possession of the Journeymen it would be protected with the greatest care. Br. Hunter, Master of the Journeymen, in reply, said that the whole Lodge felt honoured by the Corporations having agreed to put into their custody so precious and famous a civic relic as the craftsmen's banner. It would be guarded by two of the Brethren armed with the formidable Lochaber axes once borne by the Old Town Guard; and he was certain that every Journeymen would feel his honour at stake in returning it safe and sound to the keeping of the Convener.*

"The Journeymen then proceeded by the High Street and the Canongate to the Palace of Holyrood. In the Picture Gallery of the Palace the Grand Lodge was opened by the Grand Master, the Duke of Athole, supported and assisted by his Grand Office-bearers, in presence of Br. Lord Panmure; Br. F. Dundas, M.P., and Br. Jennings, representing the Grand Lodge of England; Br. Quinton and Br. Hyndman, representing the Grand Lodge of Ireland, and a great concourse of the Masters and Wardens of the Scottish Lodges.

"The Masonic Brethren, numbering upwards of four thousand and representing one hundred and thirty different Lodges were marshalled in front of the Palace by Br. John Coghill; and the signal to march being given, the procession, headed by a detachment of Lancers and the band of their regiment, slowly wound up the Canongate. An immense concourse filled the street, through which an open space was with difficulty kept by the regiment of Lancers, and every window and even the house tops were occupied with spectators. As the pageant moved along it was hailed with the most lively demonstrations of applause, which was taken up and repeated throughout the whole route from the Palace of Holyrood to the Cathedral of St. Giles. As was said in one of the public journals at the time, ' The perspective, looking down " the narrow way " was picturesque in the extreme, the gaudy uniforms of the military, their flashing sabres, the variegated colours of distinction of the different lodges, and the allegorical ensigns and attire, formed a striking *tout ensemble* which can be more easily imagined than described. From every silver medal, badge, and decoration which swung on the breast of the long array of Brethren, from every compass and square, which stamped its wearer as a Freemason, the sun's rays were glinted back, breaking in " gleams of dark blue light." The colours, ensigns, and devices were of singular character, and the list of mystic quarterings they displayed would have sorely confused the brains of even York or Clarencieuz.' When the van of the procession reached the Cathedral of St. Giles a halt was made, open order was formed, and the Grand Lodge walked up the centre and, entering the church, were followed by as many Brethren as the High Church and West St. Giles would hold, when sermons were preached by the Grand Chaplain, Br. Arnot, and by Br. Andrew Bonnar of the Canongate. After the religious services were over, the Brethren resumed their order and marched to the site of the new building in George Street, where the foundation stone was laid with all the Masonic rites and solemnities usually observed on such occasions, while appropriate music was played by an instrumental band, and a salute was fired by artillery stationed on the Castle Hill.

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* An engraving representing the presentation of "The Blue Blanket," to the Journeymen by Mr Tibbets, was inserted in one of the Illustrated London papers,

" In the evening a Grand Banquet took place in the Music Hall, presided over by His Grace the Duke of Athole. The whole area of the hall and of the orchestra were filled with Brethren, while the gallery was occupied by ladies. Various appropriate toasts were proposed and responded to. Lord Panmure, in acknowledging the toast, ' The Grand Master and the Grand Lodge of England ' said, ' It will be the pleasing duty of the deputation from the Grand Lodge of England and myself to report that we have this day witnessed one of the most successful Masonic gatherings that ever took place within the bounds of the British empire. I know of no occasion on which I may say upwards of 4,000 Masons have been gathered together with so much order and with such attention to the rules of the Craft as I have witnessed this day ; nor do I believe, except in this city itself, that anywhere else such a gathering could have taken place. We have had the privilege of seeing the foundation stone laid of a grand Freemasons' Hall for the Craft of Scotland, and the earnest prayer of the deputation from England and myself to the Great Architect of the Universe is, that on the superstructure to be raised above that foundation stone, the Masons of Scotland may advance the dignity and the interests of the Craft for ages to come. It has been our lot upon this occasion to witness a very rare conjunction of the planets of Masonry. We have seen the Thistle receiving the Rose and Shamrock in one harmonious garland. Permit me to say, before I sit down, that independent of the gratification which I received to-day as Depute Grand Master of England, and as a representative of the Grand Master Masons of England, my heart was warmed at the sight which I have witnessed in the capital of my native country—a sight which must prove to the world, and to Masons throughout the world, that the Craft is cherished as warmly, as sincerely, as zealously in Scotland as in any other quarter of the globe.'

"The Journeymen celebrated the occasion by a banquet in their own Hall and were visited by a number of deputations of Brethren from different parts of the country.

The proceedings, altogether, on that auspicious occasion, were exceedingly well planned and conducted and afforded immense gratification to all the brethren who had the privilege to take part in them. No man who assisted at the solemnities in the Picture Gallery of Holyrood, who walked in procession up the ancient Canongate, who saw the congregations and heard the sermons in the Cathedral Churches, who took part in the ceremony at laying the foundation stone of the New Hall, and who was present at the monster festival in the Music Hall in the evening, can ever cease to remember with pride the scenes which he then witnessed.

"The building of Freemasons' Hall having been completed, it was consecrated on the 24th February 1859. The Grand Lodge was opened in an adjoining apartment by his Grace the Duke of Athole, Grand Master Mason of Scotland, assisted by Sir James Ferguson of Kilkerran, Acting Senior Grand Warden, and Thomas Drybourgh, Esq., Acting Junior Grand Warden. A procession was then formed and entered the hall, the Journeymen, according to ancient custom, carrying the working tools and the vessels used in consecration. Various addresses were delivered, prayers offered up, and anthems sung, when corn, wine, and oil were poured on the floor, and the Grand Master declared that the building was dedicated to Masonry, virtue, and universal benevolence amid a brilliant illumination of the hall.

"The Journeymen for some years had held a social meeting and an assembly in their own hall, when they were honoured with the company of their wives and sweethearts. This meeting was exceedingly popular, and the hall could not contain the numbers who were anxious to obtain admission. It was therefore resolved to hold this annual gathering in the Grand Lodge Hall and, accordingly, it took place there for the first time on the 4th of March 1859 and turned out a great success. Three hundred and forty persons were present, and, with addresses, songs, and dancing, the festivities were prolonged to an advanced hour in the morning. The Journeymen were thus the first to occupy the new hall for such a purpose and this ball has annually taken place in it ever since, now a period of a quarter of a century. Having always been largely attended and well conducted, it has afforded the utmost gratification to all that have been present. The spirit and eclat with which it has been carried on have attracted attention even beyond the circle of the Journeymen. The ball, for instance, on the 8th of February 1865, which was under the auspices of R.W.M. Br. Daniel Robertson, Slateford, was honoured with the presence of Br. J. Whyte Melville, Grand Master Mason of Scotland, and his friend, Sir Alexander Gordon Cumming. These gentlemen entered into the festivities with the greatest zest—Sir Alexander taking part in the dances down to the close.

"In 1869 a movement was set on foot to adorn the walls of the Freemasons' Hall, George Street, with panels painted with some historical subject, with coats of arms, and the portrait of a distinguished Freemason. The Journeymen succeeded in securing a panel, and the subject which they selected was the very appropriate one of the Craftsmen of Edinburgh conducting Queen Mary from the Archiepiscopal Palace, Blackfriars' Wynd, to the Abbey of Holyrood, while the portrait was that of Br. George Meikle Kemp, the architect of the Scott Monument. This work was executed by the Grand Bard, Br. James Ballantine.

"The Grand Lodge afterwards purchased a house adjoining in order to obtain increased accommodation. It is gratifying to know that all the debt on these two tenements has been cleared off and that it has now a large annual income to expend on benevolent and other Masonic objects."

On 7th March 1910, it was reported to the Lodge that the decorative panel in the Grand Lodge Hall which had been presented by this Lodge would be demolished in the course of the rebuilding, since no steps had been taken by Grand Lodge authorities to have it preserved. It was accordingly decided to communicate with Grand Secretary with a view to obtaining possession of the panel so that it might, at the discretion of the brethren, find a place in this Hall and the Secretary was so instructed. The old panel now adorns the walls of the present Lodge Room at Blackfriars Street.

The laying of the Foundation Stone of the present Grand Lodge Hall, Edinburgh, is referred to in Chapter XI., page 278.

CHAPTER XIV.

MARK MASONRY.

THE Mark Book of the Lodge begins with a Minute dated 4th September 1787 :—

" This evening the following Brethren being met on the business of constituting a Lodge of Mark Masons in the Journeymen Lodge where the Brethren when met took it into their consideration that as they were now met on that purpose . . . . thought it was proper that they should have managers for the better carrying on of their affairs. This being proposed and unanimously agreed upon . . . . they then proceeded to elect the office-bearers, as follows, viz. :—Alex. M'Donald, Master ; David Aitkenhead, Senior Warden ; Peter Douglas, Junior Warden ; James Dickson, Treasurer ; Archibald Johnston, Clerk. The election being over they took into their consideration that it would be likewise proper to settle their fees of admittance which was agreed upon to be one-mark scots or thirteen pence half-penny."

Then follows the names and marks of the brethren present. The first twelve names have no pence opposite them, showing that they were already Mark Masons, while the others have 1/1 after their marks. The entering of the 1/1 ceases with the third page of the book when the name and mark alone subsequently appear. The date next appearing after the first is 14th November 1805 and between 4th September 1787 and that latter date 132 were admitted as Mark Masons. The next date visible on the old Mark Book, which is still the one in use at the present day, is 1816, while the marks recorded on 26th October 1821 are still quite legible and in a good state of preservation. The total number of brethren recording their names in the book from 4th September 1787 to 23rd May 1929 is 2,032 but quite a number of the mark masons have not appended their marks.

On 15th May 1789, which is the date previously ascribed as the first reference to Mark Masonry in Journeymen's records, certain brethren were appointed as a Committee to settle matters " relative to Mark Masons " and on 28th May of the same year we find that Br. Alex. M'Donald moved " that the degree of Mark Masons should be conferred upon such of the brethren of the Lodge as are not of that degree and that it should henceforth be under the direction of the Master and Managers."

As a matter of fact the Mark Book of the Lodge to which reference has been made begins with a Minute dated 4th September 1787, and even before that date Mark Masons must have been made. In Gould's History of Freemasonry the year 1789 is given as the year in which Journeymen took up the degree in earnest. Gould states :—

> The taking of a Mark in pre-eighteenth century Lodges was not a *degree* and the ceremony lay in paying for the Mark and having it booked. The *degree* of the same name is first met with in Scotland in 1778 and was taken up with with much earnestness by the Journeymen Lodge in 1789, to whose persistent exertions in later years must be ascribed the qualified recognition of the degree by the Grand Lodge of Scotland.

From the Minute of 1787, with which this Chapter begins, it seems quite evident that the degree was then in operation and as already pointed out, seeing the first twelve brethren signing the Mark Book have no entry of a Scots Mark against their names and mark, it is assumed they already were Mark Masters.

The reference to 1778 by Gould as the first year in which the degree appears in Scotland was to the Minutes of the Banff Lodge under the year 1778, at which date the degree of " Mark Man " was conferred on Fellow Crafts and that of " Mark Master " on Master Masons.

In the history of the Lodge of Edinburgh it is stated with reference to the Mark Degree that—" it appears not to have been worked by the Lodge of Journeymen till about 1789, by Mary's Chapel not till 1869, by Kilwinning, never."

From 1787 onwards the practice of conferring the mark has been continued. Quoting from Br. Hunter's history :—

" Br. M'Donald continued to fill the office of Mark Master for several years and, in 1806, had for his senior overseer, Br. Peter Douglas, and for his junior overseer, Br. William Moir two of the most distinguished Masons in the Lodge. On the death of Br. M'Donald in 1808, Br. Peter Douglas was appointed

Mark Master and Brs. William Moir and Thomas Miller, senior and junior overseers. In 1806 a Special Jewel was provided for the Mark Master and was worn by the brethren who filled that office till 1822. On the 28th of February of that year, the R.W. Master, Br. Alexander Russell, and several office-bearers paid a visit to the Lodge St. James', Writers' Court. When the Lodge was closed, the clothing and jewels of the Journeymen were placed in the box used for holding them and entrusted to the care of the Tyler. This official, on his way home, had reached the head of Bank Street when he was attacked by a man who knocked him down and carried off the box. The empty box was afterwards found in possession of an individual who denied all knowledge of the robbery ; and when he was brought before a magistrate, the Tyler was unable to identify him, and he was consequently dismissed. The Mark Jewel and the other Jewels and the Masonic Clothing of the Lodge were never recovered, with the exception of the Jewel, Apron, and Sash of the Substitute Master, which had been left in St. James' Lodge by mistake. The clothing of the Lodge at the time was quite new, having only been obtained two months previously from Mr Burr, silk mercer, at the expense of £19, 10s. The Journeymen, in order to enable them to appear in public processions, particularly the great one at laying the Foundation Stone of the National Monument, Calton Hill, Edinburgh, in August of that year were therefore under the necessity of getting new Jewels and Clothing, which cost nearly £40.

Three Mark Jewels were afterwards provided and these still continue to be worn by the Mark Master and his Senior and Junior Overseers. The Journeymen, with few exceptions, are all Mark Masons. Whether right or wrong, they long held that Mark Masonry should form part of the ritual of the Fellow Craft Degree and therefore on various occasions they urged that the Grand Lodge of Scotland should recognise it as such and repudiate the assumption of the Supreme Arch Chapter that it alone had a right to grant warrants to work this department of Masonry. Their efforts were in the end successful and all the Lodges under the jurisdiction of the Grand Lodge are now at liberty to add Mark Masonry to their ritual. The Journeymen, under the able direction and instruction of Br. Andrew Kerr, late of Her Majesty's Office of Works, have acquired some reputation for their skill in Mark Masonry and several Lodges have applied to them for information on this branch of the Masonic formula.

In a report of the Committee on the Visitation of Metropolitan Lodges engrossed in the Lodge's Minute Book on 9th April 1896 appears the following :—

The Committee finds that all dues on intrants and affiliates have now been paid to Grand Lodge ; but it regrets to discover that fees for 125 Mark Diplomas received by the Lodge since last visitation in December 1886 have not in any respect been accounted for to Grand Lodge. The sum received under this head is Fifteen Pounds Twelve Shillings and Sixpence Stg. (£15, 12s. 6d.). Lodges are by the Constitution prohibited from issuing Diplomas of any kind and brethren paying for Mark Diplomas are entitled to have those issued by Grand Lodge. This matter must now be adjusted.

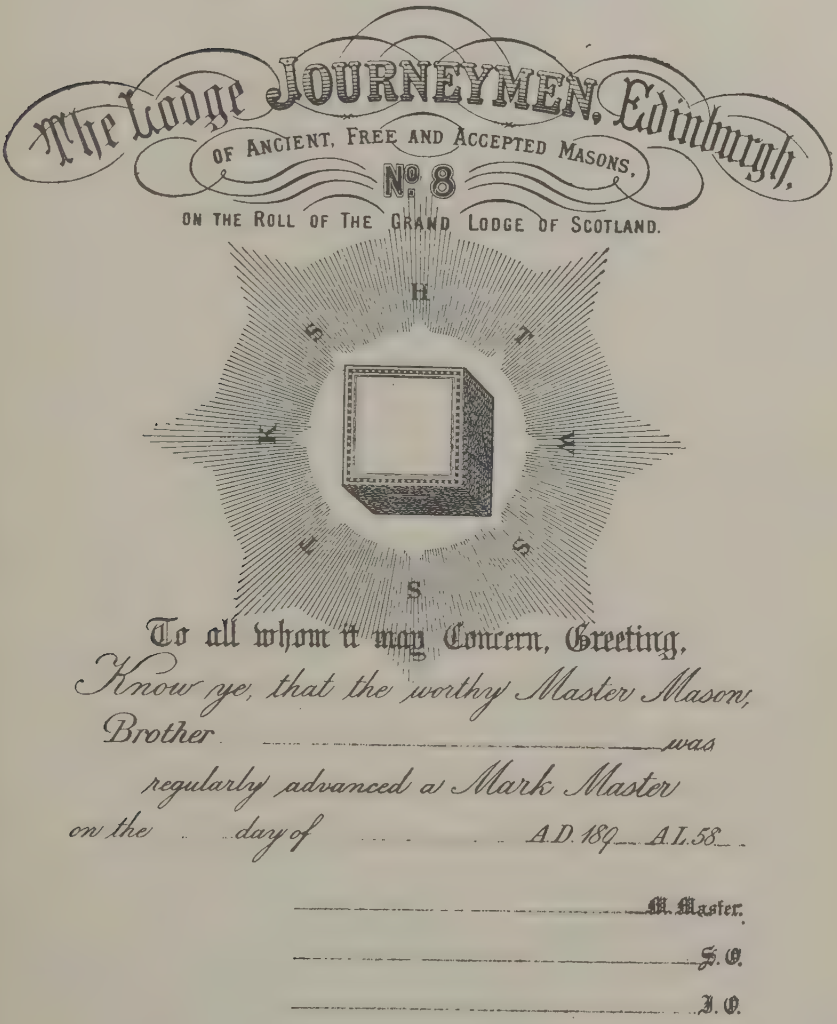
The dues referred to, amounting to £15, 12s. 6d., were ultimately paid over to Grand Lodge.

The Diploma issued by Journeymen Lodge is reproduced on page 297.

It had been the custom when the annual election of Office-Bearers of the Lodge was made to appoint Mark Office-Bearers as well. Especially was it the case that an expert brother was appointed as Mark Master, and he, with the other Mark Office Bearers, appeared in the List of Office-Bearers. On 9th December 1897, the Secretary intimated receipt of the new Bye-laws as confirmed by Grand Lodge. General disapproval was expressed at the action of Grand Lodge in having cancelled the Mark Lodge of Office-Bearers and a Committee was appointed to wait on the Grand Secretary. In the Bye-Laws of the Lodge there was the usual clause detailing the Office-Bearers, but after the office of Tyler appeared " also a Mark Master, Senior and Junior Wardens and Deacon." It was these Mark Officers which Grand Lodge ordered to be deleted.

From 1897 to 1911 the Office-Bearers in the Mark were not referred to separately in the list of Office-Bearers but for some unknown reason the Mark Office-Bearers appointed in 1910 were recorded as such in the Minutes, and the Visitation Committee in March 1911 requested the Lodge to delete the reference in the Minute Book.

Mark Diploma issued by No. 8.



The Lodge JOURNEYMEN, Edinburgh,
OF ANCIENT, FREE AND ACCEPTED MASONS,
No. 8
ON THE ROLL OF THE GRAND LODGE OF SCOTLAND.

To all whom it may Concern, Greeting.

Know ye, that the worthy Master Mason,
Brother ________________________ *was*
regularly advanced a Mark Master
on the ..... *day of* .... *A.D. 189*__ *A.L. 58*__

________________________ M. Master.
________________________ S.O.
________________________ J.O.

The practice of appointing special brethren as Office-Bearers in the Mark has now ceased and the responsibility for conferring the Mark rests with the Master of the Lodge, who can, of course, as Master, delegate to any qualified brother the privilege of conferring the Mark on Brethren entitled to receive the same.

For many years prior to printed rituals appearing on the surface, certain brethren of the Lodge specialised in conferring the Mark, and in the Lodge safe are certain manuscript writings relating to the matter. With the advent of printed rituals this manuscript is seldom, if ever, referred to nowadays but a very cherished relic of the Mark is a neatly bound copy of the ritual in manuscript presented to the Lodge by Br. Dr. George Dickson, P.M. of No. 1, who took an active interest in all matters pertaining to No. 8. This little book is of great interest and value when compared with the modern printed rituals in use. There is one additional sign in Dr. Dickson's ritual which does not appear in any other, but it is not always given in No. 8 as it was some twenty years ago. It was called the "Lighthouse" Sign.

While Br. Hunter in his history claimed that No. 8 "acquired some reputation for their skill in Mark Masonry and several lodges had applied to them for information on this branch of the Masonic formula," the same cannot be said of to-day, as most lodges now confer the mark at regular intervals and uniformity in the ritual given has taken away any distinctive feature which No. 8 may have had in the olden days.

The following letter to Lodge Union, Dunfermline, shows that Journeymen were always willing to assist in furthering good working of the mark :—

Edinburgh, 20 Lauriston Street,
Dec. 22/68.

Dear Sir and Brother,

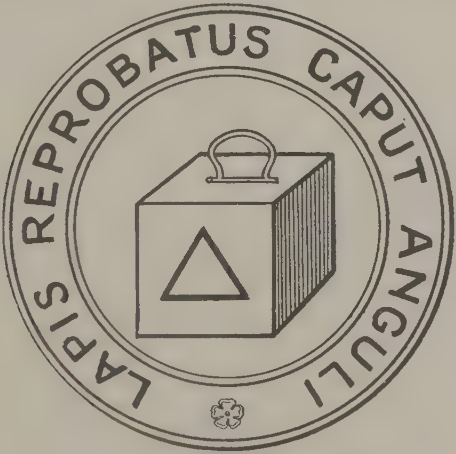
Your letter of 20th October I laid before the Lodge on the 12th November, being the first full meeting thereafter. Our Mark Master, Br. Andrew Kerr, being absent, no arrangement could be made at the time, and the latter was ordered to be sent to him to answer it, he being much from home. I heard no more of it till last night when I was directed to write to you and to say that, when the proper opportunity offers you will receive due notice and a small deputation from your Lodge can be sent here and the whole ceremonial of Mark Masonry can be gone through in their presence and all required information communicated.

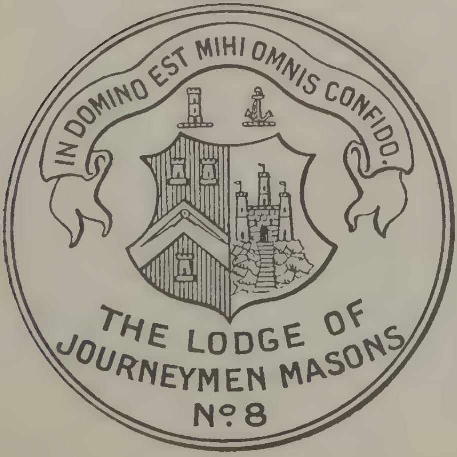
Wishing you a happy meeting on St. John's Day.

I am,
Dear Sir and Brother,
Yours fraternally,
R. Phemister,
Secy. of Lodge Journeymen No. 8.

Br. R. Henderson,
Secretary of Lodge Union Dunfermline No. 250.

Up to within recent years the Mark token of No. 8 consisted of a farthing with the number 8 embossed thereon, but at present they have a Mark token of the size of a farthing with the crest of the Lodge on the one side and the cube stone on the other.


LAPIS REPROBATUS CAPUT ANGULI


IN DOMINO EST MIHI OMNIS CONFIDO.
THE LODGE OF
JOURNEYMEN MASONS
Nº 8

CHAPTER XV.

Robert Burns' Celebrations.

"We love him, praise him, just for this:
In every form and feature
Through wealth and want, through woe and bliss,
He saw his fellow creature."
—*Oliver Wendell Holmes.*

WHILE very little appears in the lodge records regarding the annual celebration of the birth of our national bard, Robert Burns, it can be assumed that practically every year the poet's memory was revered. The lodge resolved to celebrate the centenary of the poet's birth on 25th January 1859, and as a preliminary to that celebration, Br. Wm. Hunter, who was R.W.M. from 1856-59, delivered a lecture on "Burns as a Mason" on 9th December 1858.

As the lecture is now out of print, it is appended to this chapter for the information of the present generation.

The Lecture was published at the request of the Lodge and found its way to the United States. Br. Rob Morris, Louisville, Kentucky, in a letter dated 6th January 1860 to Br. Hunter writes :—

"I want also to say that in all my reading I have never found anything in Masonry so exhaustive and so entirely satisfactory as your Lecture on Burns to the Journeymen Masons of Edinburgh. Last week, at a Burns' Festival held here, at which I had to do the most of the talking, I used your name and sentiments as extracted from that address freely, and albeit a small part of my audience were Masons, they cheered you enthusiastically."

Br. Hunter, in his history of the lodge, describes the festive meeting of Journeymen on 25th January 1859 in these terms :—

"The festive meeting of the Journeymen to celebrate the centenary of Robert Burns was a great success. The evening of the 25th of January 1859, like that on which the Bard first saw the light, was very stormy. Nevertheless the hall was crowded with Brethren anxious to testify their respect to his memory. The chair was occupied by the R.W. Master, Br. Hunter, who gave the first sentiment, ' The Immortal Memory of Scotia's Bard,' which was responded to with rapturous applause. Then the following sentiments were given in succession, and met with the most hearty enthusiasm, ' Burns' career as a Mason,' by Br. Walter Wright ; ' The Arts and Sciences,' by Br. John E. Vernon ; ' The Sons of Toil,' by Br. Daniel Robertson ; ' Auld Reekie,' by Br. Robert M'Intosh ; ' The Influence of the Poems of Burns,' by Br. Andrew Kerr ; and ' The Land we live in,' by Br. George Lorimer. The Lodge was honoured by the visit of a Deputation from the Lodge St. James headed by the R.W. Master, Br. James Leggat. A number of Burns' best songs were sung with great spirit and acceptance by Brs. Gardner, Smith, Monro, and Tom Maclagan, the latter giving also some of his admired imitations on the violin, and Br. Leggat favouring the company with several of his favourite songs, particularly with the well-known one by Burns, ' Gae bring to me a pint o' wine.' The brethren who were present, and still survive, cannot fail to have a vivid recollection of the lively festivities of that evening."

A writer in the Burns' Chronicle commenting on Burns' association with freemasonry writes :—

" Some mis-statements have been made regarding Burns' masonic career and it is as well to give the definite history of Burns' connection with freemasonry.

" In the year 1771 Mother Kilwinning, who had not come in at the formation of Grand Lodge in 1736, issued a Charter to the First Tarbolton Kilwinning Lodge, and in 1773, 20 of the brethren of that Lodge from Mother Kilwinning petitioned the Grand Lodge of Scotland for a Charter. They received it on 26th February 1773 and the Lodge was named St. David No. 174. The remainder of the brethren, seeing that some advantage was to be gained by being under the Grand Lodge of Scotland received another Charter on 27th May 1774 and the Lodge was called St. James Tarbolton Kilwinning. These two Lodges 174 and 178 were united in 1781 and termed ' Lodge St. David.' The date of the union between 174 and 178 was 25th June 1781 and nine days thereafter Burns was admitted at the age of 22. On 17th June 1782 the union was again dissolved.

Burns was one of the seceders and in consequence of the prominence given to him in the proceedings he was elected Depute Master of the old St. James Lodge on 27th July 1784."

Within recent years the Lodge has set aside a special night in January to celebrate the poet's birth and has been favoured with addresses from distinguished freemasons and lovers of Burns.

At the celebration held in 1921, the Chaplain of the Lodge, Br. Rev. Thos. Gillieson, gave the oration and took occasion to present for the lodge museum a letter written by the poet's cousin describing a service in St. Giles' Cathedral.

Lodge St. Andrew No. 48 which meets in Journeymen Hall, has a very close connection with the poet. As pointed out by Br. Hunter in his paper " Burns as a Mason " :—

" The Most Worshipful Grand Master, Charteris, paid a visit to the Lodge St. Andrew on the 12th January 1787. Burns also attended and was specially taken notice of. The minute of that meeting written by the Grand Secretary is as follows :— ' Edin., 12th Jan. 1787.—This evening, the Lodge being duly constituted by the Right Worshipful Master—thereafter the Most Worshipful Francis Charteris, Junior, of Amisfield, Grand Master Mason of Scotland—the Right Worshipful Fletcher Norton, Depute Master, p.t. ; the Right Worshipful Thomas Hay, Substitute Grand Master, ; James Home and Adam Gillies Grand Wardens, p.t. ; William Mason, Grand Secretary, and Robert Meikle, Grand Clerk, preceded by the Lodge of Grand Stewards, in their proper clothing, were pleased to favour this Lodge with a visit, when he was received with that respect due to the dignity of his high office and distinguished rank ; and, having taken the chair, delivered a suitable charge to the brethren, which was received with the highest tokens of applause and approbation. The Lodge, on this occasion, was visited by brethren from the following Lodges, viz.—Canongate and Leith Leith and Canongate, St. James, Ruglen Royal Arch, and St. Stephen Edinburgh ; to all of whom the proper compliments were paid and due returns made.'

Burns, next day, put on record the following remarks in regard to this meeting in a letter to his Masonic friend, Mr John Ballantine, of Ayr : " I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master, Charteris, and all the Grand Lodge of Scotland, visited. The meeting was numerous and elegant ; the different Lodges about town were present in all their pomp. The Grand Master, who presided, with great solemnity and honour to himself as a gentlemen and a Mason, among other general toasts, gave 'Caledonia, and Caledonia's Bard, Brother Burns,' which rang through the whole assembly with multiplied honours and repeated acclamations. As I had no idea such a thing would happen, I was downright thunderstruck and, trembling in every nerve, made the best return in my power. Just as I had finished, one of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed,' which set me something to rights again."

When Br. J. Stewart Seggie, P.M. No. 8, delivered the Burns' oration at Lodge St. Andrew No. 48 in January 1922, reference was made to the Minute Book containing the record of the visit of the Grand Master in 1787 to Lodge St. Andrew No. 48 at which meeting Burns was present. The Minute Book in which is recorded the visit of the Grand Master in 1787 to Lodge St. Andrew had for several years been amissing from the Lodge's custody but as will be seen from the following excerpt from letter dated 21st December 1921, this book is now fortunately restored to its rightful owner.

Excerpt from Letter from the Secretary, Lodge St. Andrew No. 48 to P.M. J. Stewart Seggie, dated 21st December 1921 :—

"You will, I am sure, be interested to know the Lodge has come into possession of one of its old Minute Books, 1780 to 1804, which contains the Minute of the Meeting the poet Burns attended, namely, the 12th January 1787.

"I have copied out the complete minute and enclose it as I feel sure you will be interested in it.

"It is somewhat disappointing in that the Minute has no reference to Burns, but it establishes the fact that Burns was in the Lodge that night as mentioned in his letter to Mr Ballantine.

"We have obtained this Minute Book through a Mr A., Edinburgh, who was acting for a friend in Canada. According to the story we got, this friend in Canada had given a loan of 100 dollars to a young friend who had to join the Army in 1915 and left the Minute Book as security. This young friend was killed in France. The holder of the Minute Book then wrote to this Mr A. requesting him to get in touch with Lodge St. Andrew and to offer them the book for 100 Dollars.

" We saw Mr A. and he undertook to get the book from Canada for examination. Just within three weeks time I got a note from him saying the book had come to hand. We then saw the book and finding it to be genuine purchased it for £20.

" It is quite an interesting tale and sets one to thinking a bit."

LECTURE by WILLIAM HUNTER on

BURNS AS A MASON,

delivered on the 9th December 1858 to Lodge Journeymen Masons.

I have to state that my attention was first specially directed to the subject of the Masonry of Robert Burns, by reading a biographical sketch of the poet, which appeared, a short time ago, in the *Freemasons' Magazine*. I naturally expected, in such a quarter, that all the Masonic particulars regarding Burns, recorded in the various editions of his works, would be given at full length ; but I was disappointed in finding that they were scarcely ever referred to. I was thus led to entertain the idea of supplementing that sketch by drawing up a consecutive narrative of the Masonic incidents in the life of Burns, and sending it to the editor of the magazine. The movement subsequently set on foot to celebrate the centenary of the poet's birth, on the 25th of January next, with unusual demonstrations of respect, has induced me to ask permission, first of all, to lay before you the particulars which I have gleaned, with the view of stirring you up not to allow that day to pass over without bearing some public testimony to the estimation in which you regard Burns, both as a member of our ancient Order, and our greatest national poet.

Without further preface, I may state that Burns was entered an apprentice in the Lodge St. David, Tarbolton, on the 4th of July 1781. The Brother who had the honour of ushering our National Bard into the light of Freemasonry was Alexander Wood, tailor, Tarbolton, and, from this circumstance, his name is likely to be remembered when thousands of men far higher in worldly station and intellectual attainments are forgotten. It may be necessary to offer a word or two of explanation regarding the Lodge into which Burns was admitted a member. We find it stated that a Lodge of Freemasons was constituted in the village of Tarbolton, in the year 1771, by authority of a charter from the Lodge of Kilwinning, and called St. James. It is well known that the Kilwinning Lodge considered that it was the oldest fraternity of Freemasons in Scotland, and consequently that it possessed a right of granting charters of constitution to subordinate Lodges, and exercising a jurisdiction over their proceedings. It sent representatives to Edinburgh on the 30th of November 1736, when William St. Clair resigned the office of Hereditary Grand Master Mason, and the present Grand Lodge of Scotland was formed ; but, at that time, it refused to surrender its independent rights and privileges. The consequence was that it stood aloof from the Grand Lodge, till the year 1807, when it came to the resolution to divest itself of the powers which it had hitherto claimed and exercised, and to throw in its lot with the more modern but now all prevailing confederation. The Lodge of Kilwinning, in 1771, still maintained its independence and exercised its ancient prerogatives, and thus it was that it granted a charter of erection to the Lodge of Tarbolton. This Lodge had only existed a short time, when a difference of opinion, on some subject or another, arose among the brethren, and so far was it carried, that a number of them seceded in 1773, and formed themselves into a new Lodge, to which they gave the name of St. David. The two Lodges continued in a separate state till June 1781 (that is a few weeks previous to the initiation of Burns), when an amalgamation took place, and the name of St. David was retained, most likely, as Robert Chambers says, " as a compliment or concession designed to appease the schismatic body." It was in this combined Lodge that Burns first saw the light of Masonry, and accordingly his name is found recorded in its books. Entire harmony, however, does not seem to have been secured by the union, for a fresh disruption took place in June 1782. Burns and a number of the brethren seceded and formed themselves into a separate Lodge, and resumed the name of

St. James. This Lodge still exists. Its original number was 178, and its present one is 135. The Lodge St. David, Tarbolton, the number of which was 174, was struck off the roll of the Grand Lodge in 1843, and most likely has ceased to exist.

The Lodge St. James, Tarbolton, in the course of a few years, came to the resolution of joining the Grand Lodge of Scotland, and, accordingly, it sent in a list of its members, which is to be found engrossed in the books of the Grand Lodge. In this list the name of Burns does not appear. This may have been occasioned by the carelessness of the Grand Lodge officials at the time, who are alleged to have been very much averse to such dry labour as the enrolment of names. The likelihood, however, is, that the Lodge St. James only sent in a list of its entrants from the time at which it became a separate and independent body. This idea is so far borne out by the fact, that the name of Burns's brother, Gilbert, stands only about a dozen from the top of the list, and we know that Gilbert was not made a Mason for five years after the establishment of the present Lodge St. James in a separate state in 1781.

Burns, at the time of his initiation into the mysteries of Masonry, was in the twenty-third year of his age, and was living with his father at the farm of Lochlea, in the parish of Tarbolton. A few days after his initiation, he proceeded to Irvine to learn the art of flax-dressing, with the view of being able to dress the flax which he and his brother had proposed to raise on his father's farm. It has been stated in some publications that he was made a Mason in one of the Lodges of Irvine; but I see no reason whatever to believe that such was the case. It is certain that neither the Irvine Lodge St. Andrew, nor the Lodge Navigation, which now meets at Troon, but which at the time belonged to Irvine, returned him to the Grand Lodge as an entrant. It is by no means unlikely that he attended some of the meetings of these Lodges during his residence at Irvine, which, according to some authorities, extended to a period of six months; but, according to the testimony of his sister, Mrs Begg, to a period of nine months. The evidence of the books of the dormant or defunct Lodge of St. David ought to settle all dispute on this point, and these state that he was entered, in this Lodge, at the time I have stated; and further, that he was there passed and raised on the 1st of October of the same year, most likely during a short visit which he paid to his relatives at Lochlea.

Burns, at the time of initiation into the mysteries of Freemasonry, was an active and intelligent young man. He had read a number of the books then usually to be found in the cottages of the Scottish peasantry, and he had improved his mind and his skill in composition, by carrying on an extensive epistolary correspondence with his acquaintance. On the November previous to his being made a Mason, he had assisted at the formation of a debating society at Tarbolton, called the "Bachelors' Club," and had the honour of being elected its first president. In speaking of this period of his life, he says:—"Poetry was still a darling walk for my mind; but it was only indulged in according to the humour of the hour. I had usually half a dozen or more pieces on hand. I took up one or other as it suited the momentary tone of the mind, and dismissed the work as it bordered on fatigue. My passions, when once lighted up, raged like so many devils till they got vent in rhyme, and then the coning over my verses, like a spell, soothed all into quiet." In mental acquirements he was, no doubt, superior to the greater part of his associates, but his condition was strictly that of a ploughman or farm labourer. From his earliest years, he had been incessantly engaged in the various employments necessary on a farm, and his wages never exceeded six or seven pounds per annum.

The keen sensibility and social temperament of Burns, fitted him to enter with enthusiasm into the business of Freemasonry. He had a heart that glowed with intense reverence and love towards all the objects and manifestations of external nature. The hills, the glades, the woods, the streams, the "fragrant birch," "the milk-white thorn," the mountain daisy, "wee, modest, crimson tipped flower," and all the vicissitudes of the varied year were dear to him, and he has sung their charms in undying strains. With the lower orders of animated existence, he had the warmest sympathy. He has set forth the noble qualities of his dog, Luath, his pet lamb, Mailie, his auld grey mare, Maggie, with a playful tender-ness that fascinates every reader. He looked with pity on the timorous mouse, which the destructive ploughshare had dispossessed of its little nest, and the hare limping past him which some cruel sportsman had wounded. While he contemplated the storms and desolation of winter, he thought with compassion

" On the ourie cattle,
Or silly sheep, wha bide the brattle
O winter war."

and then made the feeling inquiry—

" Ilk happing bird, wee helpless thing,
That in the merry months o' spring,
Delighted me to hear thee sing ;
What comes o' thee ?
Where wilt thou cower thy chittering wing,
and close thy e'e ?"

But Burns, above all, had a warm and an abiding love to the whole brotherhood of man. He entered keenly into their woes, wants, and struggles—no less than into their joys, amusements, and festivities. Nothing connected with humanity was indifferent to him ; but the kind sympathies of his nature were specially drawn to the poor but honest man, maintaining a hard conflict with this world's ills, and needing the helping hand of his fellow mortals. And hence he says—

" Affliction's sons are brothers in distress ;
A brother to relieve, how exquisite the bliss."

A man with a heart so full of love to every object around him, and with a mind elevated and refined by cultivation, and taught to look up with reverence to the Great Creator and Preserver of all, could not fail to be a good and a zealous Mason. He could eagerly enter into an examination of the sublime principles of our Order, and feel a high gratification in practising its beneficent requirements. In the Mason's Lodge, he would find an extension of the family circle, and a noble field for the display of those kindly and fraternal feelings which the Almighty had planted in his breast, and which he had been taught to evince and to cherish at his father's fireside. He would enjoy social intercourse with the most generous and intelligent men of the district, and engage in those rational festivities which Masonry sanctions—and which serve to knit the heart of man more closely to his brother man. From these circumstances we would naturally conclude that Burns would take a deep interest in Freemasonry; and that he actually did so, is evident from his constant attendance at the meetings of the Lodge. For some years, it is supposed that he was scarcely ever absent when the brethren assembled to carry on the work of Masonry.

His father died in the month of February 1784, harassed and broken down by poverty, and the vexation arising from a law-suit, into which he had entered with his landlord, regarding the terms of the lease of his farm. This event induced Burns and his brother Gilbert to take a lease of the farm of Mossgiel, in the parish of Mauchline, from Mr Gavin Hamilton; and accordingly they took possession of this place in the month of March following. By this means, the residence of the poet was removed several miles from Tarbolton; but this did not slacken his zeal in the cause of Masonry, or prevent his attendance at the meetings of the Lodge. He was elected Deputy-Master in July 1784, and held this office for several years. In this capacity, he frequently appended his name to the minutes. For instance, in 1785, his signature appears at the minutes on the 29th June, the 20th July, the 2nd and 18th August, the 15th September, the 26th October, the 10th November, and the 1st and 7th December, thus shewing that he attended nine meetings in the course of half-a-year. He was present, and most likely officiated, on the first of March 1786, when his brother Gilbert was entered, passed, and raised.

It was about this time that he got into difficulties, arising from his imprudent connection with Jean Armour,—an era in his history well known to all the readers of his works. Her father refused to sanction the clandestine marriage which they had contracted, and had uncoupled, as the Bard himself expresses it, the merciless pack of the law at his heels. The farming speculation into which he had entered after his father's death, along with his brother Gilbert, had, besides, from bad harvests, and perhaps from bad management, proved unprofitable, and he had incurred the warm resentment of the Old

Light, or Evangelical, party in his neighbourhood, by the severe castigations which he had given several of their leaders on their peculiarities and improprieties. He was forced, as he tells us, to skulk from place to place to avoid being thrown into a jail; and it may easily be conceived that his condition was most wretched; and, indeed, several poems, composed at this time, such as "The Lament," the odes to "Despondency" and "Ruin," furnish the most conclusive evidence that this was the case. His attendance at the Lodge during the summer was therefore very irregular. He was present, however, at meetings on the 7th and 15th of June. A somewhat curious proposition was laid before the Lodge on the latter occasion, which is thus stated in the minutes. "It was proposed by the Lodge, that, as they much wanted a Lodge-room, a proposal be laid before the heritors, who are intending to build a steeple here, that the Lodge will contribute to the building of a lodge-room, as the basis of that steeple; and that, from the funds of the Lodge, they offer fifteen pounds, besides what will be advanced from the particular friends of the Lodge. In order that this proposal be properly laid before the heritors, five persons, namely, the Right Worshipful Master, Brother M'Math, Brother Burns, Brother Wodrow, and Brother William Andrew, are appointed to meet on Saturday, at one o'clock, to draw up a proposal to lay before the heritors on Friday first." If the proposed steeple was to form part of the parish church, the idea of converting the base of it into a Mason's Lodge was certainly somewhat singular. The Lodge St. James, Tarbolton, was, at that time, held in a back apartment of a small inn called the Cross Keys, kept by a person of the name of Manson. It was a small, inconvenient, and stifling tenement, quite unsuited for the purposes of a Mason's Lodge. It is not surprising, then, that the brethren should wish to leave it, and to procure a room possessing more comfort and convenience, and removed altogether from a public house, in which the country brethren have always been averse to assemble, and hence it is that, for the most part, they have built halls for their own accommodation. But certainly it was a rare design to join the Lodge so closely to the church, as, I presume, in this case it was intended to be, though there was nothing incongruous in it, provided the Lodge was properly conducted.

A Mason's Lodge, whatever may be said to the contrary, is fitted to be a valuable auxiliary to the church; and it is only when the Lodge has degenerated into a mere convivial assembly, that its inconsistency with the church is, in any respects, well founded. Whether the steeple was not built, or whether the application of the brethren of the Lodge was unsuccessful, I have not been able to ascertain; but, at all events, it does not appear that the Lodge ever assembled in such a place.

It is not apparent that Burns, during the four or five years that he attended the Lodge St. James, Tarbolton, was ever raised to the dignified office of R.W. Master. It cannot be doubted that from his wit, his intelligence, his zeal, and his capability of expressing his ideas with elegance and propriety, he would have made an admirable Master of a Lodge. We are far from supposing that his brethren failed to appreciate his merits; but the likelihood is that some one of the local gentry was preferred as the ostensible head of the Lodge, while its principal duties were performed by Burns, or some other office-bearer. It is evident from the minutes that he frequently presided at the meetings of the brethren, and he himself says that he

"Oft, honoured with supreme command,
Presided o'er the sons of light."

The following anecdote is told of his occupation of the Master's chair. "A gentleman, an acquaintance of Dr. John Mackenzie, of Mauchline, was very anxious to be introduced to Burns. One day these two gentlemen, taking a walk along the road, chanced to meet with the Poet, who, in the course of conversation, stated that he intended to be in the Lodge that same evening. Mackenzie and his friend resolved to be present also,—so they set out, but did not arrive till after the Lodge had been opened. After sitting for some time, the stranger whispered in the doctor's ear,—'What has become of Burns?' 'Become of him,' said Mackenzie, 'don't you see him in the chair?' 'No,' said his friend, 'that is certainly not the man we saw in the forenoon.' It was the Poet, nevertheless, under new circumstances." We have also the testimony of Professor Dugald Stewart in favour of the excellent manner in which he discharged the duties of the chair. The professor says, "In the course of the same season (1787), I was led by curiosity to attend for an hour or two a Mason Lodge in Mauchline, where Burns presided. He had occasion to make some short unpremeditated compliments to different individuals, from whom he had no reason to expect a visit, and everything he said was happily conceived, and forcibly as well as fluently expressed." The professor says that his visit was to a lodge in Mauchline; but this, perhaps, should rather be Tarbolton, as it does not appear that the present lodge St. Mungo, Mauchline, No. 179, was formed; at least it was not recognised by the Grand Lodgs till 1791—that is four years after the above event is said to have taken place.

Burns seems early to have qualified himself to discharge the duties incumbent on a Mason. Not only was he able to preside over the brethren, and in this capacity call forth the approbation of such qualified and fastidious critics as Dugald Stewart, but he took the chief part in the initiation of candidates, and the instruction of the brethren in the principles of Masonry. For this purpose, he was not content with the meetings of the brethren in the lodge room of Tarbolton, but he held meetings for Masonic instruction at Mossgiel; and there many of the more zealous and enlightened brethren repaired to hold converse with the bard on the sublime mysteries and noble virtues of our ancient Order. The first person that Burns initiated as a Mason, was Matthew Hall, a musician, who was wont to accompany James M'Lauchlan, "thairm inspiring sage," in his excursions over the county of Ayr, to play at gentlemen's houses, and who was lately living, in extreme old age, at Newton-on-Ayr. This person was no doubt proud, in after times, to state that he was the brother on whom Robert Burns first tried his "prentice han'" as an instructor in the art and mystery of Freemasonry.

The annual meeting and procession of the St. James's Lodge, Tarbolton, took place on the 24th of June, the anniversary of St. John the Baptist. Burns felt a strong desire to get a full attendance of the members on these occasions, and he was in the habit of making personal exertions to draw out the brethren. We have an instance of this in the rhyming epistle which he sent to his friend Dr. Mackenzie, of Mauchline. It is as follows:—

Friday first's the day appointed
By the Right Worshipful anointed,
  To hold our grand procession ;
To get a blad o' Johnnie's morals,
And taste a swatch o' Manson's barrels,
  I' the way of our profession.
The Master and the brotherhood
  Would a' be glad to see you ;
For me, I would be mair than prood
  To share the mercies wi' you.
    If death, then, wi' skaith, then,
    Some mortal heart is hechtin' ;
    Inform him, and storm him,
    That Saturday you'll fecht him.

BOBERT BURNS.

MOSSGIEL, An. M. 5790.

It is to a circumstance that took place in the St. James's Lodge, Tarbolton, that we are indebted for the excellent and most amusing poem called "Death and Dr. Hornbrook." One of the members, who attended a meeting of the Lodge in the spring of 1785, was Mr John Wilson, schoolmaster of the parish, a worthy but somewhat vain-glorious individual. In order to eke out the scanty income which he derived from his office of schoolmaster, he had opened a grocery shop in the village, and among other commodities which he sold, were a few of the commonest kinds of medicine. Having perused *Buchan's Domestic Medicine*, and other books of the same sort, he fancied that he had acquired no inconsiderable amount of medical knowledge. This fanned his self-conceit, and induced him to set forth in an advertisement, that "advice would be given in common disorders, at the shop, gratis." On the occasion referred to, and after the Lodge had been closed, Burns and Wilson had a dispute on some subject or another, in the course of which the "sovereign knight of the ferula" made a rather ostentatious display of his medical attainments. This appears to have greatly tickled the fancy of Burns, more especially after he left the Lodge, and was wending his way homewards. He was in fine rhyming condition. "The clachan yill had made him canty," and the beauty of the night was inspiring, the rising moon beginning to glower o'er the distant hills of Cumnock, and to shed "its silver light on tower and tree." In such a mood, and amid such scenes as presented themselves between Tarbolton and Mossgiel, he composed the greater part of that famous colloquy between himself and Death, regarding the doings of Dr. Hornbrook, which has been read by all ranks with laughter and delight ever since, and has conferred on the dominie of Tarbolton a sort of ignoble immortality. Wilson, as shown by the minutes, occupied some of the principal offices of the Lodge, and, no doubt, from his self-consequence and acquirements, formed one of the most conspicuous members. Some time after, in consequence of a dispute with the heritors of the parish regarding his salary, he left Tarbolton, and set up his staff as a teacher in Glasgow. He ultimately became session-clerk of the Gorbals, a situation of some emolument, and died at an advanced age, in 1838; but whether he frequented any of the Glasgow Lodges, or ever again paid a visit to his mother Lodge of Tarbolton, history saith not.

There is good ground for believing that Burns visited a number of the Mason Lodges then existing in the province of Ayrshire. We know that on one occasion, at least, he paid a visit to the Lodge Kilmarnock Kilwinning, presided over, at the time, by Mr William Parker, one of his principal friends, and a subscriber for several copies of the Kilmarnock edition of his poems. Burns, whose muse was ever ready, composed a song for this occasion, which was, no doubt, sung in the Kilmarnock Lodge for the first time. It is entitled "The Sons of Old Killie,"—a contraction for Kilmarnock, and is as follows:—

Ye Sons of Old Killie, assembled by Willie,
  To follow the noble vocation;
Your thrifty old mother, has scarce such another,
  To sit in that honoured station.
I've little to say, but only to pray,
  As praying's the ton of your fashion;
A prayer from the muse, you well may excuse,
  'Tis seldom her favourite passion.
Ye powers who preside, o'er the wind and the tide,
  Who marked each element's border;
Who formed this frame, with beneficent aim,
  Whose sovereign statute is order.
Within this dear mansion, may wayward contention,
  Or withered envy ne'er enter;
May secrecy round, be the mystical bound,
  And brotherly love be the centre.

After Burns found that his farming speculation at Mossgiel would not be successful, and particularly after his rupture with Jean Armour, he resolved to leave Scotland altogether. He, therefore, entered into an engagement with a Dr. Douglas, to act as a bookkeeper on his estate in Jamaica. In these circumstances, he took farewell of the St. James's Lodge, in a lyric destined to a noble immortality. It is one of the best Masonic songs that ever was composed. Although it is well known, I cannot forbear reading it over on this occasion.

Adieu ! a heart warm fond adieu !
  Dear brothers of the mystic tie !
Ye favour'd, ye enlightened few,
  Companions of my social joy.
Tho' I to foreign lands must hie,
  Pursuing Fortune's slidd'ry ba',
With melting heart and brimful eye,
  I'll mind you still, though far awa'.

Oft have I met your social band,
  And spent the cheerful, festive night ;
Oft, honoured with supreme command,
  Presided o'er the sons of light ;
And by that hieroglyphic bright,
  Which none but craftsmen ever saw !
Strong mem'ry on my heart shall write
  Those happy scenes, when far awa'.

May Freedom, Harmony, and Love,
  Unite you in the grand design,
Beneath th' Omniscient Eye above—
  The glorious Architect divine !
That you may keep th' unerring line,
  Still rising by the plummet's law,
Till order bright completely shine,
  Shall be my pray'r when far awa'.

And you, farewell ! whose merits claim,
  Justly, that highest badge to wear !
Heav'n bless your honoured, noble name,
  To Masonry and Scotia dear !
A last request permit me here,
  When yearly ye assemble a',
One round—I ask it with a tear—
  To him, the Bard, that's far awa'.

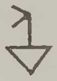
So touching a farewell, couched in such noble Masonic language, and recited by Burns with all the energy and pathos of his impassioned nature, could scarcely fail to make a strong impression, and it is, in fact, stated, in some editions of his works, that, by the time he got to the last stanza, the tears were rolling down the cheeks of many of the brethren ; but, unfortunately, the records of the Lodge take no notice of the circumstance of its delivery. The brethren, most likely, did not perceive the immortality which the muse of their associate was conferring on the Lodge to which they belonged. Had they foreseen that this parting tribute of Burns's respect would be scattered in innumerable publications to the uttermost parts of the earth, and would, from age to age, be quoted and sung in Mason Lodges with unbounded approbation, it can scarcely be doubted that they would have honoured it with a very special notice. The person referred to in the last stanza, as being entitled by his merits to wear the highest badge of Masonry, is said, by Robert Chambers, to have been Major-General James Montgomery, a younger brother of Hugh Montgomery of Coilsfield, and, at the time, Right Worshipful Master of the Lodge St. James, Tarbolton. It has been asserted by others, and with some degree of plausibility, that the person referred to was William Wallace, Esq., Principal Sheriff of Ayrshire, Professor of Scots Law in the University of Edinburgh, and R.W. Master of the Lodge St. David, Tarbolton. This person had often met Burns in the Mason Lodges of the district, and was one of his most zealous patrons. It is well known that Burns had an enthusiastic veneration for the memory of the sheriff's illustrious namesake, " Scotland's great Patriot Hero, ill requited chief," Sir William Wallace, and that he gave vent to this veneration, on several occasions, both in his poems and letters. The idea of Sheriff Wallace being the person alluded to, certainly best coincides with the explication given of the sheriff's name—

" Heav'n bless your honoured, noble name,
To Masonry and Scotia dear !"

The name of Montgomery might be dear to Scotland, but that of Wallace was ten times more so. The circumstance, however, which principally militates against the notion, that the reference was intended to apply to the sheriff, is, that Burns, in composing his farewell, would have in his eye the brother who held the highest office in his own Lodge, and whom he would expect to be present at the time it was first sung or recited.

One of the most interesting episodes in the life of Burns is his attachment to Mary Campbell, or " Highland Mary," as it was to her memory that he composed some of his most tender and inspired effusions. This maiden was born near Dunoon, in Argyleshire, and, at the time Burns became acquainted with her, she was a servant in the family of his Masonic friend, Mr Gavin Hamilton, writer, Mauchline, to whom he dedicated his poems. She is described as " a sweet, sprightly, blue-eyed creature, of a firmer modesty and self-respect than too many of the other maidens whom he addressed." Immediately after he had been deserted by his Jean, and at the time when he was seriously contemplating the idea of leaving " Auld Scotia " for a foreign shore, he turned his regards once more towards Mary, and proposed to make her his wife. Some dubiety still rests on the exact nature of the engagement into which he entered with this girl ; but, at all events, it is a fact that she gave up her situation at the term of Whitsunday 1786, and went home to her father's house at Campbeltown. On the second Sunday of May, a few days' previous to her departure, Burns and Mary had a farewell meeting, at a sequestered spot, on the banks of the Ayr, to which he thus touchingly alludes, in his " Address to Mary in Heaven,"—

" That sacred hour can I forget—
Can I forget the hallowed grove,
Where by the winding Ayr we met,
To live one day of parting love !"

Cromek, a contemporary of Burns, and one of his biographers, states that " their adieu was performed with all the simple and striking ceremonials which rustic sentiment has devised to prolong tender emotions, and to impose awe. The lovers stood on each side of a small purling brook, they laved their hands in the limpid stream, and holding a Bible between them, pronounced their vows to be faithful to each other." On this occasion, they exchanged love gifts. Mary's gift was a small Bible in one volume, while that of Burns was a Bible in two volumes. On each of these volumes Burns had written his name, and a passage of Scripture calculated to keep them in remembrance of the sacred and binding nature of the vows which they had made to each other. Mary was not destined to be the bride of the Bard. She died in the end of the same year, while on a visit to a relative at Greenock ; and the Bible presented to her by Burns, some time after fell into the hands of her nephew, William Anderson, mason, Renton, Dumbartonshire, who took it along with him when he left Scotland to settle in Canada. A number of the admirers of Burns, in that country, purchased the volumes from Mr Anderson for £25, and sent them to the Provost of Ayr, to be deposited in the monument erected to the memory of Burns on the banks of the Doon. In that edifice they are now to be seen ; and, to a Freemason, they possess additional interest on account of containing the Mason's mark of Burns,  written with his own hand. The use of this mark appears to indicate that Burns had been made a mark Mason previous to his elevation to the rank of a Royal Arch Companion, and that he attached a peculiar sacredness to the inscription of his mark, regarding it, without doubt, as an additional pledge of truth and fidelity.

Burns, in the autumn of 1786, printed a collection of his poems, in order to raise a sufficient sum of money to enable him to pay his passage to Jamaica. This publication met with splendid success. The whole impression, consisting of six hundred copies, was sold in the course of a few weeks ; and Ayrshire, throughout its entire bounds, rang with the fame of Burns. This success changed the destination of the Bard. Instead of proceeding to Jamaica, as he at one time intended, he was induced to visit Edinburgh in order to publish a second edition of his poems. He paid a visit to his Mother Lodge previous to his departure. His prospects had now greatly brightened ; the vengeance of the law no longer inspired him with terror ; he had appealed to his countrymen, and they had given him a ready and hearty response ; his reputation as a poet had been established; and instead of the extremity of poverty, he had now a very handsome sum in his pocket. According to the testimony of Brother John Lees, who was present on this occasion, and who long survived the Bard, Burns came dressed in his Sunday suit of clothes, consisting of a blue coat and buckskin breeches, and being in the highest spirits, entertained the brethren till near five o'clock next morning with the recital of his poetical effusions and his flashes of wit and merriment.

Burns arrived in Edinburgh on Tuesday the 28th of November 1786, and took up his residence with John Richmond, a law-student, from Mauchline, in the house of Mrs Carfrae, Baxter's Close, Lawnmarket. Two days after his arrival, viz., on St. Andrew's Day, 30th November, the Grand Lodge of Scotland assembled in the aisle of the High Church, to elect the office-bearers for the ensuing year, when the Hon. Francis Charteris, younger of Amisfield, was chosen to fill the dignified post of Most Worshipful Grand Master. After the election was over, the brethren walked in procession to St. Andrew's Church, to hear a sermon preached by the Rev. James Wright, minister of Maybole, then well known by the name of "Brotherly Love," in consequence of the publication of a sermon, on that subject, which he had preached before the Lodge of Kilwinning in the Abbey Church of that place, in 1766. As brethren from the country were invited to join in the procession, the likelihood is that Burns was present, and trod the streets of "Auld Reekie," for the first time, in the garb of a Mason. At that time, Masonry was in high repute in the Scottish metropolis. Although it did not contain one-half of the population which it does at present, it yet possessed no fewer than sixteen Lodges, all in active operation. During the winter, Mason meetings took place almost nightly, and were numerously attended. Our ancient metropolis had not then been so entirely deserted by the nobility as it now is. Many of them continued to reside in it during a part of the year, and, of course, were the life and soul of its public movements and private entertainments. Besides, Edinburgh, at that time, was favoured and honoured by the presence of a considerable number of men distinguished for their talents and literary acquirements, as well as for their social qualities. Among the nobility and gentry then sojourning in "Edina, Scotia's darling seat," and belonging to the Masonic Order, may be mentioned, the Duke of Athole, the Earl of Balcarres, the Earl of Morton, the Earl of Buchan, Lord Napier, Lord Binning, Lord Haddo, Sir James Hunter Blair, Sir William Forbes, Lord Cringletie, the Hon. Colonel James Murray, Sir John Whitefoord of Ballochmyle, James Dalrymple of Orangefield, Thomas Hay of Haystoun, J. Stewart of Allanbank, Lord Monboddo, Lord Torphichen, Lord Elcho, Mr Campbell of Shawfield, Mr Grant of Monymusk, John Clerk of Eldin, Baron Norton, etc. Among the learned, who gave their countenance to the cause of Masonry, we may mention, the Hon. Henry Erskine, Professor Dugald Stewart, Henry Mackenzie (the Man of Feeling); William Creech, the bookseller, and author of "Fugitive Pieces"; William Smellie, the writer on Natural History; Dr. James Gregory, Professor of the Practice of Physic, and author of various works on Medicine and Philosophy; Robert Ainslie, afterwards author of "Reasons for the hope that is in us," etc.; Alexander Wood, surgeon; Louis Cauvin, teacher of French, and Founder of the Hospital at Duddingston; William Nicol, one of the Classical Masters of the High School; William Dunbar W.S., colonel of a convivial club called the Crochallan Fencibles, and afterwards Inspector-General of Stamp Duties for Scotland, etc. To almost every one of these distinguished parties, Burns had the honour to be introduced; and, in most cases an introduction to them was obtained through the medium of the Lodges in Edinburgh which Burns attended.

One of the first Edinburgh Lodges to which Burns paid a visit, was the Canongate Kilwinning. His first appearance in it took place on the 7th December — that is, nine days after his arrival in Edinburgh. The Master of that Lodge, at the time, was Alexander Ferguson, Esq., of Craigdarroch, advocate, and assessor of the burgh of Canongate, whom Burns celebrated, in a poetic effusion called "The Whistle." Charles More, of the Royal Bank, was Depute-Master; William Dunbar, W.S., Senior Warden; and John Miller, advocate, Junior Warden. The minute of that meeting states that John Cathcart, Esq., John Hepburn, Esq., Mr Burn, and Mr Jones, were entered apprentices; and Mr Jones and Lord Torphichen were passed and raised; and that the Earl of

Errol, the Hon. William Gordon, afterwards the Earl of Kenmure, John Newal of Earlston, Captain Gillespie, and William Campbell of Fairfield, were initiated, or rather affiliated. On that occasion, the Lodge was visited by the Grand Lodge, and by deputations from the Lodge of Edinburgh Mary's Chapel, the Canongate and Leith, Leith and Canongate, the Journeymen Masons, St. Luke's, Ruglen Royal Arch, and the Edinburgh Royal Arch. It is stated that, at this meeting, Mr Dalrymple of Orangefield, near Ayr, a keen Mason, and a previous acquaintance of Burns, introduced him to Lord Glencairn and the Hon. Henry Erskine. Burns, that same night, after he left the Lodge, wrote his first Edinburgh letter, to his friend, Gavin Hamilton, of Mauchline, and in it he says—" My Lord Glencairn and the Dean of Faculty, Mr H. Erskine, have taken me under their wing; and, by all probability, I shall soon be the tenth worthy and the eighth wise man of the world."—" I have met, in Mr Dalrymple of Orangefield, what Solomon emphatically calls, a friend that sticketh closer than a brother. The warmth with which he interests himself in my affairs, is of the same enthusiastic kind which you, Mr Aitken, and the few patrons that took notice of my earlier poetic days, shewed for the poor unlucky devil of a poet." Mr Dunbar, the Senior Warden, and Burns, after this meeting, grew " unco pack and thick thegether." Dunbar was a remarkably mirthful, social, and generous individual, and hence Burns calls him " Rattlin', roarin' Willie," and holds him up as " one of the worthiest fellows in the world." He presented Burns with a copy of the works of the Poet Spencer; and the Bard thus acknowledged the gift. " I have not met with a man in Edinburgh to whom I would so willingly have been indebted for the gift." " The time is approaching when I shall return to my shades; and I am afraid my numerous Edinburgh friendships are of so tender a construction, that they will not bear carriage with me. Yours is one of the few that I could wish of a more robust constitution. It is, indeed, very probable that, when I leave this city, we part never more to meet in this sublunary sphere; but I have a strong fancy that, in some future eccentric planet, the comet of happier systems than any with which astronomy is yet acquainted, you and I, among the harum-scarum sons of imagination and whim, with a hearty shake of the hand, a metaphor, and a laugh, shall recognise old acquaintance—

"Where wit may sparkle all its rays
Uncurs'd with cautious fears;
That pleasure, basking in the blaze,
Rejoice for endless years."

It was the practice of the Grand Master at that time to pay a visit once a year to the different Edinburgh Lodges in succession. The Most Worshipful Grand Master, Charteris, paid a visit to the Lodge St. Andrew, on the 12th January 1787. Burns also attended, and was specially taken notice of. The minute of that meeting, written by the Grand Secretary, is as follows:—"Edin., 12th Jan., 1787.—This evening, the Lodge being duly constituted by the Right Worshipful Master—thereafter the Most Worshipful Francis Charteris, Junior, of Amisfield, Grand Master Mason of Scotland,—the Right Worshipful Fletcher Norton, Depute Master, p.t.; the Right Worshipful Thomas Hay, Substitute Grand Master; James Home and Adam Gillies, Grand Wardens, p.t.; William Mason, Grand Secretary, and Robert Meikle, Grand Clerk, preceded by the Lodge of Grand Stewards, in their proper clothing, were pleased to favour this Lodge with a visit, when he was received with that respect due to the dignity of his high office and distinguished rank; and, having taken the chair, delivered a suitable charge to the brethren, which was received with the highest tokens of applause and approbation. The Lodge, on this occasion, was visited by brethren from the following Lodges, viz.:—Canongate and Leith, Leith and Canongate, St. James, Ruglen Royal Arch, and St. Stephen Edinburgh; to all of whom the proper compliments were paid, and due returns made." Burns, next day, put on record the following remarks in regard to this meeting, in a letter to his Masonic friend, Mr John Ballantine, of Ayr:—"I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master, Charteris, and all the Grand Lodge of Scotland, visited. The meeting was numerous and elegant; the different Lodges about town were present in all their pomp. The Grand Master, who presided, with great solemnity and honour to himself, as a gentleman and a Mason, among other general toasts, gave 'Caledonia, and Caledonia's Bard, Brother Burns,' which rang through the whole assembly with multiplied honours and repeated acclamations. As I had no idea such a thing would happen, I was downright thunder-struck, and trembling in every nerve, made the best return in my power. Just as I had finished, one of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed,' which set me something to rights again."

At a meeting of the Canongate Kilwinning, on the 1st of February, Burns was present; and, on this occasion, twelve gentlemen were entered apprentices, and Colonel Dalrymple of Inveresk, Captain Maitland of Marchfield, and J. Hammond, Esq., were affiliated. The R.W. Master, Alex. Ferguson, Esq., of Craigdarroch, as we are informed by the minute of the meeting, in the course of the evening, said that he observed Brother Robert Burns present, and as he was well known for his poetic talents, and for a publication of his works which had been universally commended, he begged to propose that he should be assumed a brother of the Lodge. This proposal was at once unanimously agreed to, and he was assumed accordingly.

On the 1st of March there was a full muster of the brethren of the Canongate Kilwinning. The object, in the first place, was to transmit a letter of congratulation to his Royal Highness the Prince of Wales, who had been initiated into the mysteries of Masonry at the Star and Garter, London, on the 6th of February preceding; and, in the second place, to confer a mark of respect on Burns. The R.W. Master, therefore, bestowed on Burns the title of Poet-Laureate of the Lodge, a title of which he was not a little proud. As is well known, an admirable picture, representing the inauguration of Burns as the Poet-Laureate of the Canongate Lodge was painted, some twelve or fourteen years ago, by Mr Stewart Watson, at present the much esteemed secretary of that Lodge. The engraving of this picture has made the scene which it represents familiar to almost every Scottish Mason. Burns, in Masonic costume, and with his right hand placed on his left breast, is seen ascending the three steps in front of the master chair, to receive the wreath of laurel which the master is about to place on his brow. Around the Lodge, either seated or standing, are all the most distinguished Masons with whom Burns came in contact while in Edinburgh. The value of the picture is vastly enhanced by the circumstance that nearly all the characters introduced are correct portraits.

The second edition of Burns's Poems was at length issued from the publishing shop of Mr Creech, in the Luckenbooths, and having now spent five months in Edinburgh, he set out on a tour to the south of Scotland, accompanied by Mr Robert Ainslie, a young lawyer, and a member of St. Luke's Lodge, of this city. Burns and he had been introduced to each other at a Mason's meeting, and an intimacy springing up between them, they were in the habit or taking walks in the neighbourhood of the city, and joining together in the same amusements and intellectual exercises. They started on their tour on the 6th of May 1787, and visited a number of the most interesting spots, as well as the most distinguished gentlemen in that part of the country. On Friday, the 18th of that month, they arrived at Eyemouth, a small village and harbour on the coast of the German Ocean, and took up their abode in the house of Brother William Grieve, who was, Burns tells us, "a joyous, warm-hearted, jolly, clever fellow," and who had some charming sisters, one of whom, the Bard admits, made an impression on his heart. A Mason's Lodge had existed in this place for many years previous. It was, and still is, called St. Abb, after the saint who gives her name to a well-known promontory in the neighbourhood. It appears that a Royal Arch Encampment existed in connection with this Lodge, and that their host, Mr Grieve, was one of its most active members. It was, no doubt, through his influence, that a meeting of it was called next day, and that there Burns and Ainslie were made Royal Arch Masons. The following is a copy of the Minute, entered in the books of the encampment on this memorable occasion.

"EYEMOUTH, 19*th May* 1787.

"At a general encampment held this day, the following brethren were made Royal Arch Masons, namely:—Robert Burns, from the Lodge St. James, Tarbolton, Ayrshire; and Robert Ainslie, from the Lodge of St. Luke, Edinburgh, by James Carmichael, William Grieve, Daniel Gow, John Clay, Robert Grieve, etc. etc. Robert Ainslie paid one guinea admission-dues; but, on account of Robert Burns's remarkable poetical genius, the encampment unanimously agreed to admit him *gratis*, and considered themselves honoured by having a man of such shining abilities for one of their companions."

This act, so well recorded, reflects infinite credit on the brethren who composed the encampment at Eyemouth.

After the return of Burns to Edinburgh, in the month of June, he was present at the annual election of office-bearers of the Canongate Kilwinning, on the 26th of that month. On this occasion, Lord Torphichen was chosen Master; William Dunbar, Depute Master; Mr Lindsay Carnegy, one of the Wardens; while Mr Cutlar Ferguson, younger of Craigdarroch, and Mr Frizzle, of the Isle of Man, were admitted as members. He set out on a tour to the Highlands in the autumn of 1787, accompanied by his friend and brother Mason, William Nicol, one of the teachers of the High School, and a member of St. Peter's Lodge, Montrose. During his progress, he was entertained at the seats of several of the nobility, and greatly enjoyed the wild and romantic scenes with which that part of the country abounds. On his return to Edinburgh, he was present at many meetings of the Masonic craft during the winter. When he attended the Canongate Kilwinning Lodge, he was always recognised as its Poet-Laureate, and usually sat near the wall between the dais and the organ recess, where a full-length portrait of him is now placed.

When spring arrived, he began to be seriously impressed with the propriety of taking leave of the Scottish capital. He "had sheltered in its honoured shade" for the greater part of fifteen months, and, during that period, he had been feasted, caressed, and applauded, in a way sufficient to turn the head of any ordinary man. In the coteries of the learned, in the halls of the great, and the haunts of the jovial, he had been the chief object of attraction and admiration. Like a brilliant meteor, he had dazzled and charmed every circle into which he had been admitted; but all the fascinations of Edinburgh society must now be left, and the serious business of life once more entered on. He squared up accounts with his bookseller, Creech, and found himself enriched to the extent of £500. One of his first appropriations of this money was worthy of a man indoctrinated with the principles of Freemasonry. He advanced £200 to his brother Gilbert, who continued to struggle in the farm of Mossgiel, and to give shelter and subsistence to his mother and the younger members of the family. He had been bred to the plough, as he himself said to the gentlemen of the Caledonian Hunt, and was independent—but he still required an appropriate field on which to exercise his industry and skill. This he soon found, from a Masonic brother, Patrick Millar, Esq., of Dalswinton, a gentleman of some wealth, and no mean mechanical ingenuity—being the first person that ever made a successful attempt to propel vessels by steam. When Burns came to Edinburgh, Mr Millar had his residence in Nicolson Square, of this city, and was in the habit of attending the meetings of the Canongate Kilwinning Lodge. He met Burns in that Lodge in December 1786, and feeling sympathy and admiration for the Bard, he invited him to an entertainment in his house, and also sent him £10 anonymously, by the hands of a Mr Sibbald, but Burns soon after discovered the generous donor. When the Bard was about to leave Edinburgh, Mr Millar came generously forward and offered to give him a lease of a farm on his estate of Dalswinton, almost on his own terms; and, accordingly, after a careful inspection of that estate, in company with Mr John Tennant, Glenconner, a skilful agriculturist, he fixed on the farm of Ellisland, beautifully situated on the banks of the Nith, about six miles from Dumfries. Burns had a lively and painful recollection of the misery which his parents had endured in their hard struggles with bad crops and a high rented farm, as well as of the failure of his own agricultural undertaking at Mossgiel. He was anxious, therefore, to have some employment, on which he could fall back, provided his farming operations at Ellisland should prove unprofitable; and his thoughts were directed to the Excise. His wishes, in this respect, became known to Mr Alexander Wood, surgeon, who, in consequence of his great stature, was commonly known by the soubriquet of "Lang Sandy Wood," and who had been in the habit of meeting Burns in the Canongate Kilwinning Lodge, of which he was a member. This generous-hearted brother consequently brought Burns under the notice of the Commissioners of Excise, and succeeded in getting him placed on the roll as an expectant officer.

Burns left Edinburgh on the 24th of March 1788, and proceeded by Glasgow, to Ayrshire. In the end of that month, orders were issued from the Excise Office in Edinburgh, to Mr James Finlay, officer, Tarbolton, to instruct the Poet "in the art of gauging"; and, as he wished to take possession of his farm at the Whitsunday ensuing, he lost no time in acquiring the knowledge necessary to qualify him for acting as an Excise Officer. The obstacles to his union with Jean Armour being now removed, he acknowledged her as his wife, and took her under his protection. It was not till the 13th of June that he took up his abode at Ellisland. He was here placed in a very lonesome and uncomfortable condition. The houses on the farm had fallen into ruin, and required to be instantly rebuilt, and he was thus forced to reside in a wretched erection, to which he was unable to bring his wife, and in which he was annoyed with cold and smoke, and the cares consequent on the new circumstances in which he was placed. He states, in his letters at the time, and particularly in a poetical epistle which he sent to his Masonic friend, Mr Hugh Parker of Kilmarnock, that he was very unhappy, and that he had not the pleasure of looking on a single "kenn'd face," except that of his old mare, "Jenny Geddes," and he describes her as being also in a very melancholy state.

"Dowie she saunters down Nithside,
And aye a westlin' look she throws,
While tears hap o'er her auld brown nose."

Amid all his griefs and cares, he found some consolation in anticipating the pleasures which he would enjoy at meeting with his Masonic brethren, at Tarbolton, on Summer St. John's Day.

"Tarbolton, twenty-fourth o' June,
Ye'll find me in a better tune."

Burns, after his settlement at Ellisland, and particularly after his appointment to an office in connection with the Excise, the duties of which often led him from home, no doubt, found occasional opportunities to attend some of the Mason Lodges in that part of the country. We know that he was present at the annual meeting of the Lodge St. Andrew, Dumfries, on the 27th December 1788. The minute of that meeting states, that "the brethren having celebrated the anniversary of St. John, in the usual manner, and brother

Robert Burns, in Alliesland, of St. David's Tarbolton Lodge, No. 178, being present, the Lodge unanimously assumed him a member of the Lodge, being a Master Mason, and he subscribed the regulations as a member." This minute is signed by Simon Mackenzie ; but the writer of it had evidently an imperfect knowledge of the antecedents of Burns as a Mason. He certainly was initiated in the Lodge St. David, but the number of this Lodge is 174. He had, as I have already stated, along with a number of the members, broken off from that Lodge, and formed the Lodge St. James, the number of which was 178, and to this Lodge he properly belonged at the time of his affiliation into the Lodge St. Andrew, Dumfries. It is not unlikely that he stated on this occasion that he was made in the Lodge St. David, and this, of course, might lead to the mistake of the Dumfries secretary.

Burns left Ellisland in the end of 1791, and took up his residence in Dumfries. No record exists, so far as I am aware, of his Masonic career during the last five years of his life, which were spent in that town. From his pre-eminently social character, and his warm attachment to Masonry, we may rationally infer that he was no unfrequent visitor in the Lodges of the " Queen of the South." At that period, Dumfries did not contain more than 8000 inhabitants, and yet it had no fewer than five Mason Lodges, viz., Dumfries Kilwinning, No. 53 ; Thistle, No. 62 ; St. Michael, No. 63 ; Operative, No. 140 ; and St. Andrew, No. 179. It is obvious that Masonry, in Dumfries, at that time, was cultivated to no inconsiderable extent, and that a large portion of the adult male inhabitants was enrolled in its ranks. Surrounded, as Burns was, by so many Masonic brethren, and appreciated and welcomed as he must have been, he could hardly avoid being drawn to the Dumfries Lodges, to assist in the work of initiation, or to participate in the festive cheer that at times would prevail.

Besides the Masonic incidents in the life of Burns to which I have already referred, there are many passages in his works which were evidently inspired by his acquaintance with Masonry. I do not think that any man, except a Mason, would have written the song—" A man's a man for a' that." which breathes the spirit of Freemasonry in every line. After depreciating the mere tinsel trappings of worldly rank, and exalting the sense and worth of the poor but honest man, he winds up this noble lyric with an anticipation of a coming time, when

"—— man to man, the warld o'er,
Shall brothers be for a' that."

In his first epistle to Lapraik, dated 1st April 1785, we find the following truly Masonic lines, viz. :—

"But ye whom social pleasure charms,
Whose hearts the tide of kindness warms;
Who hold your *being* on the terms......
'Each aid the others';
Come to my bowl, come to my arms,
My friends, my brothers."

I may mention that the above stanza was engraved, many years ago, by a Freemason, still well known in Edinburgh, Mr Hector Gavin, on the silver rim of the punch-bowl, of Inverary marble, which Burns received from his father-in-law, Mr Armour, as a nuptial gift. At the time at which the stanza was engraved, the bowl was in possession of one of Burns's Edinburgh acquaintance, viz., Mr Alexander Cunningham, jeweller, who received it from Gilbert, the poet's brother. After the death of Mr Cunningham, the bowl passed through various hands, and, at length, became the property of the late Mr Alexander Hastie, M.P. for Paisley, who bequeathed it to the British Museum, where it is, no doubt, in a great measure, lost among the endless multiplicity of objects with which that great repository is stored. It would have been more appropriately placed, and certainly would have attracted more attention, had it been deposited in the monument on the banks of the Doon, which is annually visited by thousands of the admirers of the Poet.

In the conclusion of his dedication to his patron and brother Mason, Gavin Hamilton, he gives expression to some noble Masonic sentiments. He declares his determination to remain steadfast in his friendship, whatever calamities may befall his patron, and however much he might be reduced in circumstances.

"If, in the vale of humble life,
The victim sad of fortune's strife,
I, thro' the tender, gushing tear,
Should recognise my *master* dear:
If, friendless, low, we meet together,
Then, sir, your hand,—my *friend* and *brother*."

Burns, having some acquaintance with mathematics, was no doubt led, in his study of Masonry, to pay special attention to mathematical emblem in the Master's degree, generally known as the famous proposition of Pythagoras, and forming the 47th of the first book of Euclid, viz. :—" In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described on the sides which contain the right angle." The truths contained in this theorem, we would naturally suppose, were very unlikely to furnish apt matter for an illustration in a poetical composition, and yet Burns introduces them with happy effect, in his poem, entitled " Caledonia." After referring to the successful contendings of Caledonia with the Romans, the Saxons, the Danes, and the English, he winds up with this patriotic stanza :—

" Thus bold, independent, unconquered, and free,
Her bright course of glory for ever shall run :
For brave Caledonia immortal must be ;
I'll prove it from Euclid, as clear as the sun :
Rectangle-triangle, the figure we'll choose,
The upright is Chance, and Old Time is the base ;
But brave Caledonia's the hypotenuse ;
Then, ergo, she'll match them, and match them always."

A notion, engendered in the times of ignorance and superstition, long prevailed that Masons were in the habit, at their meetings, of raising up his Satanic Majesty, in order to prove the fortitude of aspirants to the light and privileges of the Masonic Order. Burns, therefore, in his " Address to the Deil," when narrating the various terrific and mischievous manifestations of that dread personage, is naturally led to contemplate the prevalent idea of his appearing in bodily shape among the Masonic brethren, and there playing off some of his most frightful and malicious cantrips ; and consequently with affected seriousness, he penned the following amusing stanza, viz. :—

" When Mason's mystic word and grip,
In storms and tempests raise you up,
Some cock or cat your rage maun stop,
Or, strange to tell !
The youngest brother ye wad whip
Aff straught to hell !"

One of Burns's acquaintance, at Kilmarnock, was Mr Thomas Samson, nursery and seedsman, a keen Freemason, curler, and sportsman. Burns states that Samson, on going out one season to enjoy the sport of fowling, entertained the idea that it would be "the last of his fields," and expressed a wish that he would die and be buried in the muirs. The Poet, therefore, on this hint, composed his elegy; and, at the very commencement refers, of course, by anticipation, to the heavy loss which the brethren of the Kilmarnock Lodge had sustained by the death of this very worthy member, and the grief which so sad an event would occasion.

"The brethren o' the mystic level,
May hing their head in woefu' bevel,
While by their nose the tears will revel,
Like ony bead;
Death's gi'en the lodge an unco devel,
Tam Samson's dead."

"Tam Samson's Elegy" seems to have been composed in 1786; but Samson did not die till 1795, that is nine years afterwards, so that it is likely he paid not a few visits to the Lodge after the time that Burns had contemplated the idea of his leaving the Masonic brethren and joining the general assembly of the glorified spirits in the celestial mansions. A plain slab, at the west end of the church of Kilmarnock, marks the spot where repose the ashes of this social and worthy man, and contains the epitaph by Burns.

"Tam Samson's weel-worn clay here lies,
Ye canting zealots, spare him!
If honest worth in heaven rise,
Ye'll mend or ye win near him."

In the days of Burns, the festivities of the tavern were not accounted a crime. Men of all ranks were in the habit of frequenting the haunts of sociality, and cementing their friendships and giving a discharge to their griefs and cares over a can of reaming liquor, or a bowl of inspiring punch. Nay, a man was not held up to odium and ridicule should he even venture to enlarge on the virtues of John Barleycorn. Burns considered that he committed no impropriety in eulogising the influences of a hearty carousal, and consequently, among other effusions in praise of drink, composed a song on the sovereign effects of a big-bellied bottle, which appears to have been sung occasionally in Mason Lodges, for we find that he added the following stanza at a meeting of Masons :—

> "Then fill up a bumper and make it o'erflow,
> And honours Masonic prepare for to throw ;
> May every true brother of the compass and square
> Have a big-belly'd bottle when harassed with care."

A reference to this song naturally leads to the inquiry—Was Burns rendered an intemperate man in consequence of his connection with Freemasonry? His brother, Gilbert, says that his becoming a Freemason "was his first introduction to the life of a boon companion." Now this is in direct opposition to what he himself states, in reference to this matter. He says that when he was attending the school of Hugh Rodger, at Kirkoswald, for the purpose of acquiring a knowledge of mensuration, surveying, dialling, etc., which was four years previous to his initiation as a Mason, he "learned to fill his glass and to mix without fear in a drunken squabble." We have no reason to believe that the humble members of the Tarbolton Lodge indulged in excessive potations at their meetings. They certainly were not total abstainers. They had no objection to take a swatch of Manson's barrels, and to spend "the cheerful, festive night" ; but there is no evidence to shew that they systematically violated the principles of Masonry by an intemperate indulgence in the use of spirituous liquors. Burns, all the time that he lived in the neighbourhood of Tarbolton, is not known to have been more addicted to drinking than his rustic compeers. His brother, Gilbert, expressly states that he was a most sober individual, and that he was never once seen intoxicated till the celebrity he acquired as a poet, caused him to be much sought after as an agreeable companion and a man of mark. Burns, himself, no doubt, says that he was—

> "Whiles daizt wi' love, whiles daizt wi' drink,
> Wi' jads or Masons."

But this seems to be nothing more than another example of that poetic license, which he employed in his "Earnest Cry and Prayer," where he proposes to drink the health of the statesman, Pitt, nine times a week, in Nanse Tinnock's hostelry, in Mauchline, in which, he says, he was sometimes in the habit of studying politics over a glass of guid auld Scotch drink. Now, Nanse declared, to her dying day, that the chiel Burns had, in this matter, spoken in a most regardless manner ; as, to the best of her knowledge, he had never drunk three half-mutchkins in her house during the whole course of his life. After he came to Edinburgh, he was much taken out by all classes, as well as by Masons; and yet his friend, John Richmond, the law-student, with whom he lodged for some time after his arrival, was in the habit of stating that he kept seasonable hours, and went soberly to bed, where he would prevail upon his companion, by little bribes, to read to him till he fell asleep. It is not, then, to Freemasonry ; it is not to the moderate festivities of the Mason's Lodge ; it is not to the example of his Ayrshire brethren, that we ought to ascribe any deviation from the paths of sobriety of this noble and exalted genius ; but to the scenes of dissipation into which he was afterwards led by the wits and choice spirits of Edinburgh, to the unsettled and irregular life into which he was driven by his profession, as an exciseman ; and to the killing kindness of friends and strangers after he settled at Dumfries, who could see no other way of honouring the Bard, enjoying his society, and gratifying their curiosity, than by alluring him into the tavern, and urging him on to debasing excess, and the prostration of his gifted intellect.

This last view, I find, is also taken by Carlyle. In his critique on Burns, he says :—" Picturesque tourists, all manner of fashionable danglers after literature, and, far worse, all sorts of convivial Mæcenases, hovered around him in his retreat ; and his good, as well as his weak, qualities secured them influence over him. He was flattered by their notice, and his warm social nature made it impossible for him to shake them off, and hold on his way apart from them. These men, as we believe, were proximately the cause of his ruin. Not that they meant him any ill ; they only meant themselves a little good ; if he suffered harm, let him look to it. But they wasted his precious time and his precious talents ; they disturbed his composure, and broke down his returning habits of temperance and assiduous contented exertion." I have no wish to palliate the intemperance of Burns, but certainly the accounts of his conduct, in this respect, appear, in many cases, to be vastly exaggerated. He does not seem to have been a miserable solitary tippler; but, at the very worst, to have occasionally forgotten himself, and gone to undue lengths in the enjoyments of the tavern, only when surrounded by jovial and applauding companions. A man, who, till he went to Edinburgh, never had a higher wage than seven pounds a year; who, in the latter part of his life, maintained himself and his family on an annual income never exceeding seventy pounds; who discharged all the duties of his profession with diligence and credit; who personally attended to the education of his children; who carried on an extensive epistolary correspondence; who wrote a great number of the most pure and exquisite lyrics ever given to the world; and who, after all, left this world without owing almost any one a single penny, could hardly, by any possibility, be a habitual and confirmed drunkard. The generous vindication of his character, given by the Rev. James Gray, of Dumfries, and Mr Findlater, supervisor of Excise, both of whom knew him intimately, ought for ever to silence the base calumniators, who strive to blacken his reputation in respect to intemperance, and who are bold enough to ascribe to Freemasonry the excesses in which he was found, occasionally, in his last years, to indulge.

Burns, beyond question, derived considerable advantages from Masonry. It is evident from the statements which he has placed on record, that it contributed greatly to his happiness in admitting him into close and intimate fellowship with the wise, intelligent, and social, and furnishing him with opportunities for enjoying the "feast of reason and the flow of soul" in the most rational and ennobling manner. It presented him, also, with one of the best fields that he could find for the improvement of his mind and the display of his talents. In no other society are all the members treated with so much indulgence and placed on a footing of so much equality. In the Mason's Lodge, merit and worth are sure to be appreciated, and to meet with approbation and respect. When the young and humble ploughman of Lochlea joined the Lodge of Tarbolton, he was still in a great measure unnoticed and unknown; but no sooner did he receive the stamp of Freemasonry, than he took his place with Sir John Whitefoord of Ballochmyle, James Dalrymple of Orangefield, Sheriff Wallace of Ayr, Gavin Hamilton, writer, Mauchline; John Ballantine, Provost of Ayr; Professor Dugald Stewart, of Catrine; Dr. John Mackenzie, of Mauchline; William Parker, of Kilmarnock; and a whole host of Ayrshire worthies, high and low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor; Manson, the publican; Wilson, the schoolmaster; Humphrey, the "noisy polemic"; and all the meaner brethren, seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the Lodge—an office that caused him, on ordinary occasions, to occupy the master's chair, and perform the work of initiation. In the school of the Lodge, he must, in a great measure, have acquired that coolness of demeanour, that dignity of deportment, that fluency and propriety of expression, and that acquaintance with philosophy and humanity, which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in that capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side; and that, in everything in which intellect was concerned, he was in some respects their equal, and in others greatly their superior.

Burns was principally indebted to Freemasonry for any little gleam of prosperity that shone on his earthly pilgrimage. It was the Freemasons of Ayrshire who invited him to their tables; who furnished him with advice; who read his productions into fame; and purchased and circulated the Kilmarnock edition of his poems. It was by the advice of his brother Mason, John Ballantine, of Ayr, to whom he inscribed his poem, entitled "The Brigs of Ayr," that he repaired to Edinburgh, and not, as is generally said, by the letter of Dr. Blacklock, to the Rev. George Lawrie of Loudon, which says not one word of his coming to Edinburgh; but merely suggests the desirableness of publishing a second edition of his poems. His brother, Gilbert, expressly states that, when Mr Ballantine heard that the Poet was prevented from publishing a second edition, from the want of money to pay for the paper, he

" generously offered to accommodate Robert with what money he might need for this purpose (£27) ; but advised him to go to Edinburgh as the fittest place for publishing." When Burns, acting on this advice, set out for Edinburgh, he had not, as he himself states, a single letter of introduction in his pocket, and we would be quite at a loss to know how he was able to form so sudden an acquaintance with the nobility and literati of the Scottish capital, were we not assured, on good authority, that he owed this, in a great measure, to his appearance among the Masonic brethren. It was they who introduced him into the best circles of society ; who put money in his purse to supply his wants ; who procured subscribers for the new edition of his poems ; who formed his companions in his tours ; who were his chief epistolary correspondents ; who gave him accommodation in their houses ; who obtained his appointment in the excise ; and who, last of all, put him in possession of a farm—the chief object of his desire. As Masons, we are proud that Robert Burns was enrolled in the ranks of our Order, and while we should strive to avoid the " thoughtless follies that laid him low and stained his name," we should, at the same time, endeavour to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence.

CHAPTER XVI.

Blackfriars Street Children's Treat.

AT the St. John's Festival on 26th December 1919, there were submitted the usual toasts, including that of the Past Masters, and the old time reference " to Past Masters being placed on the shelf as ornaments " was made. Past Master Br. J. Stewart Seggie in his reply, however, evinced to the brethren that Past Masters were far from being ornaments. " Assuming they were ornaments," he replied, " they were not stationary nor silent. They were going to move about the shelves. It had struck him to-night more than any other night that although freemasons do much in the cause of charity, especially for their own brethren, a little thought for example might be bestowed on those very people in the street who were listening to the singing and laughter to-night. What could we do for those outside the Hall? Here we were enjoying each other's company to the full. Let us brighten the lives of the children of Blackfriars Street even for an hour or two by giving them some form of treat which would create in the young minds that, even in this poor district in which we meet, the freemasons have a kindly thought for humanity in general."

Such was Past Master Seggie's suggestion to the brethren, and at the conclusion of his remarks a substantial contribution in cash was provided by the brethren present in order that some form of treat might be given.

Steps were taken to ascertain the names of the children residing in Blackfriars Street and invitations were sent to their homes to attend at the Hall on Saturday, 31st January 1920.

The scene at the first Blackfriars Street Children's Treat is almost indescribable. The atmosphere and the children's comments had to be felt and heard before one could fully appreciate what such a gathering meant to those children.

On entering the Lodge room each child was provided with a bag of eatables and tea was then served. The consumpt of this latter beverage was enormous. Each child had on an average four cups of tea and the manifest enjoyment of the meal itself by the children was ample reward to those brethren and their wives who assisted at the function. After the hall was cleared of the tables and all debris in the form of " burst bags " removed, the children were entertained to a cinema show and other amusements. Four hours were spent in complete enjoyment by the children, and as they left the hall another bag with eatables was presented to each.

So much satisfaction was felt by the brethren at the success of this new function that it was decided to make it an annual event. Money has never been lacking. In addition to contributions from individual brethren, the Royal Arch Chapter of Journeymen Masons, No. 417, and Lodge St. Andrew 48 have regularly sent contributions.

Annually since 1920 this function has been held in January and each year the entertainment has been varied as much as possible. During latter years the children themselves have provided much entertainment. It has sometimes been difficult to keep in check the aspirants who wish to entertain their " pals of the street " by song, recitation or dance. All would like to be on the platform at once. Past Master Bogie, with Past Master Seggie, usually provide " by special request of the children " (evinced by shouting) the song known as the " Green Grass Grows all round." Br. Bogie sings a verse and the children under the baton of Br. Seggie sing the chorus. The baton used is the Past Masters' rod which is nine feet long and which is embellished with silver bands containing the names of the past masters. By means of this rod any delinquent child not singing, or misbehaving, is tapped gently on the head and the amusement from this " star " turn is as much enjoyed by the two past masters as by the children themselves.

Within recent years members of the lodge have provided artistes in the form of singers and dancers to entertain the children and there is no gainsaying the fact that this little touch of work outside masonry has come to stay for generations. The " children of the street " in which the lodge meets, have now an interest in the lodge and instead of the outside walls and doors being chalked and damaged as they were formerly, the premises are now becoming sacred to the children. Certain of the brethren are greeted by the children each time they proceed down Blackfriars Street and altogether the lodge and " the street " are in harmony.

CHAPTER XVII.

The Great War Years, 1914-1918.

IN common with all masonic lodges, members of Lodge Journeymen rallied to the call of King and Country.

At the first meeting of the Lodge after War was declared, held on 10th September 1914, the Right Worshipful Master made reference to the beginning of hostilities and to the fact that a considerable number of the brethren were serving in the Naval and Military Forces. The Secretary reported that the Authorities had been inspecting the Lodge premises with a view to utilising same for the housing of troops. No such occupation, however, took place, as more suitable premises in the district were presumably found.

The complete Roll of Honour appended shows 196 names on it, while the supreme sacrifice was made by 23 members whose names are given below :—

Baker, George Ernest, Sergt., Scots Guards.
Campbell, William, Pioneer-Sergt., 5th Royal Scots.
Emslie, William, 2nd Seaforth Highlanders.
Ewart, William G., Lieut., Fife and Forfar Yeomanry.
Fairbairn, William, Sergt., 9th (Hdrs.) Royal Scots.
Fawcett, George, 5th Royal Scots.
Ferguson, James, Pte,, N. & D. Regt.
Gibson, A. W., Acting Corporal, 7th Rifle Brigade.
Gibb, John Herd, Cameron Highlanders.
Gregory, S. E., Sergt., 1st Lowland Brigade, R.F.A.
*Hepburn, Wm., Private, Australian Infantry.
Hewit, Walter, A.I.F.
Innes, Alex., Coy.S.M., 96th Overseas Battn. Canadian Hdrs.

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* Unfortunately this name does not appear on the Memorial Tablet.

Knight, Stanley, Ship Steward's Assistant, R.N.
Malcolm, Robert M'Pherson, Pte., 14th Royal Scots.
MacPhail, Francis John, Cameron Highlanders.
Ritchie, William T. J., Lce.-Corpl., 5th Royal Scots.
Saddler, R. M., Pte., 16th Royal Scots.
Sloan, Jno., Jr., Lieut., K.O.S.B.
Smart, Herbert, Pte., 4th Royal Scots.
Sturgeon, James H., Canadian Expeditionary Forces.
Wilson, William, Trooper, Scottish Horse.
Wyllie, Thomas B., Pte., 5th Royal Scots.

The Lodge took the earliest opportunity of showing their gratitude to the serving members by passing a resolution on 17th September 1914 to the effect of " keeping in good standing in the books of the lodge all serving members."

Appeals for assistance to the various War Charities met with unanimous support, contributions being granted to the Prince of Wales Relief Fund, Belgian Relief Fund, British Red Cross Society, and the Scottish Hospital for Limbless Sailors and Soldiers.

On 14th January 1915 a letter from Grand Lodge was read calling upon the Lodge to prepare a Roll of Honour so that " your complete Roll, along with those of other lodges, may be available for incorporation in the records of Grand Lodge, there to remain for all time."

On 7th May 1916 the brethren of the lodge attended a Masonic Service in St. Cuthbert's Parish Church in memory of fallen brethren. This service was under the auspices of the Visitation of Metropolitan Lodges Committee and the Provincial Grand Lodge of Midlothian.

To commemorate the cessation of hostilities, Bro. Wm. Allan, R.W.M., presented to the lodge on 14th November 1918 a Queen Ann half-crown minted in Edinburgh in 1707.

On the St. John's Festival following the Armistice, the Bard of the Lodge, Br. H. J. G. Hogg, recited his own poem which was as under :—

We see around the festive board known faces,
Brother meets brother with a welcome smile,
We come to-night from near and far off places,
To sit down here in harmony a while.

For as each year doth near its fated measure,
And dying brings new hopes to glad our hearts,
Our thoughts return again with renewed pleasure,
To Saint John's Feast and all that it imparts.

Since last we met, " The Beast " 's been crushed and broken,
Dark hours passed through, great victories been won,
In every heart to-night let thanks be spoken,
That freedom doth prevail, the Task is done.

To-night we meet, that dark cloud gone for ever,
That for past years enveloped like a pall,
And now we reap the fruits of our endeavour,
Freedom and life and liberty for all.

Not lightly won, brave lives went in the winning,
Brothers from every lodge, by land and sea,
Went with high hearts and gave their all ungrudging
That we to-night might speak of victory.

Look well around, many are gone, ye know them,
Who shall return no more beneath this roof,
Some where they lie—a wooden cross stands o'er them,
They of their brotherhood gave ample proof.

And so to-night in midst of joy and laughter
When jest doth reign and harmony doth flow
Drink one quiet toast and pause a moment after
And think of those who fearlessly did go.

So too our brothers who across the ocean
Came to our side in our black hour of need
Proving their high ideals, their true devotion,
One, they with us in word and thought and deed.

Alien were they, they learnt to know and love us
Proving their right to claim our island breed,
Here with our ancient mother roof above us,
We made them brothers true in very deed.

They have gone back to city, farm and prairie,
To bleak Alaska's snows, to Georgia's sun,
To mill and shop, to warehouse, shore and levee,
Their fighting finished and the victory won.

But, they shall take back thoughts, where e'er they wander
Warm memories of the grey town of the North,
By camp fire and by trail they'll oftimes ponder
And think of us here by the Firth of Forth.

So to these brothers where so e'er they're meeting,
To-night their Mother Lodge across the sea,
To them with all her heart sends out a greeting
" Good Hunting Boys " no matter where you be.

And now before us free from war's dark horror
Lies the New Year all fraught with glad new hope,
May all your dreams come true and brave new honour,
Come to us all from Life's Kaleidoscope.

With the War at an end, the brethren took in hand the providing of a suitable memorial to be placed in the hall in memory of brethren who were killed or died of wounds in the Great War. When the memorial was completed, the Secretary was instructed to request the Prince of Wales to unveil it, but unfortunately the Prince was unable to comply.

The unveiling of the tablet took place on 20th December 1921 at a Special Meeting of the Lodge.

The Lodge was duly opened in the First Degree for the purpose of carrying through the ceremony of unveiling a Memorial Tablet erected in the Lodge Room to perpetuate the memory of twenty-three Brethren of this Lodge who self-sacrificingly laid down their lives in the Great War.

Br. J. Stewart Seggie, P.M., formally presented Bro. the Rev. Robert Howie Fisher, D.D., Minister of St. Cuthbert's Parish Church, Edinburgh, and Master Mason of the Lodge of Holyrood House (St. Luke) No. 44, who was cordially welcomed by the R.W.M.

After the singing of appropriate hymns and psalms, Bro. Dr. Fisher delivered a moving oration, eulogising the wonderful spirit which enabled the manhood of the Empire to respond so magnificently in the country's hour of need, and referred to the peculiar fitness of the commemoration of these Brethren by their Mother Lodge from whom they had learned of the solemnity of the end of life. Dr. Fisher then unveiled the Memorial and the service was continued.

At the conclusion of the service Bro. Dr. Fisher expressed his willingness to accept the Honorary Membership offered to him by the Brethren and thereafter took the usual obligation of an Honorary Member and was presented with a copy of the History of the Lodge and a Diploma.

Br. Dr. Fisher then briefly thanked the Lodge for the honour conferred upon him.

The Order of Service was as under :—

ORDER OF SERVICE

ON THE OCCASION OF

UNVEILING MEMORIAL TABLET

IN MEMORY OF THOSE

Brethren of the Lodge of Journeymen Masons

WHO MADE THE SUPREME SACRIFICE
DURING THE GREAT WAR, 1914-1918

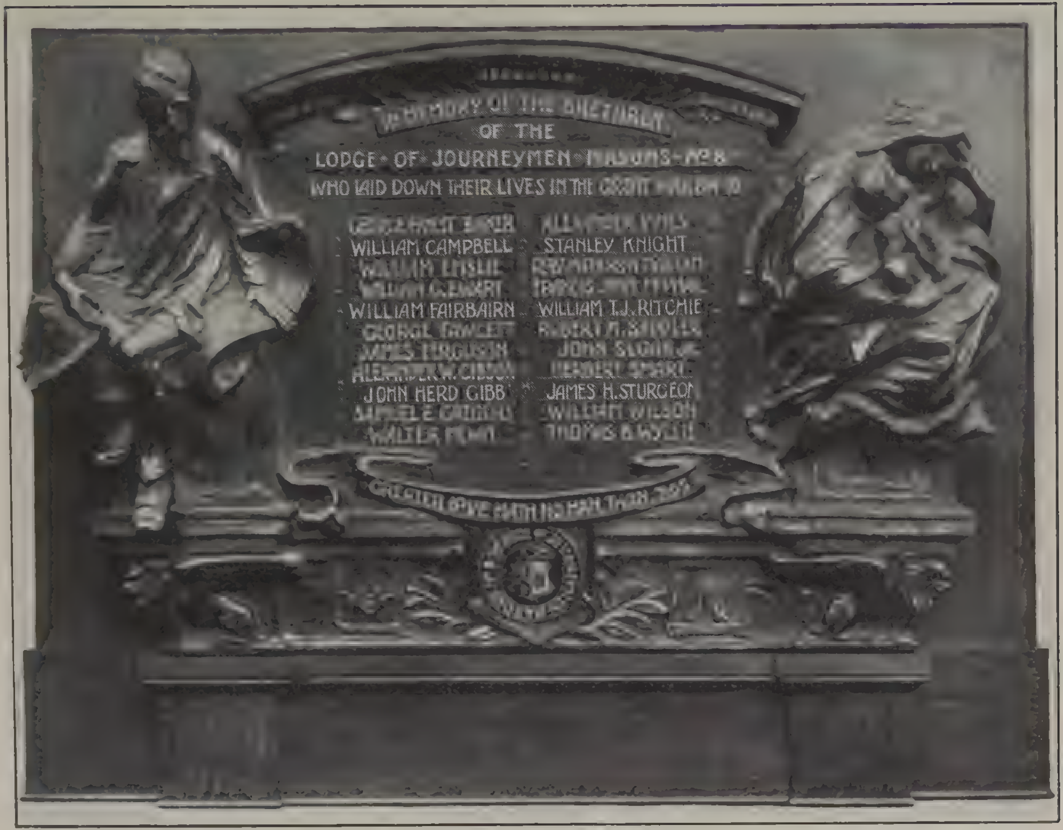
TO BE UNVEILED BY

BRO. THE REV. R. H. FISHER, D.D.
St. Cuthbert's Parish Church, Edinburgh

IN THE

LODGE ROOM, 63 BLACKFRIARS STREET, EDINBURGH

On TUESDAY, 20th DECEMBER, 1921, at 8 p.m.


IN MEMORY OF THE BRETHREN
OF THE
LODGE · OF · JOURNEYMEN · MASONS · No 8
WHO LAID DOWN THEIR LIVES IN THE GREAT WAR
WILLIAM CAMPBELL
STANLEY KNIGHT
WILLIAM FAIRBAIRN
WILLIAM T.J. RITCHIE
GEORGE FAWCETT
JAMES FERGUSON
JOHN SLOAN
ALEXANDER W. GIBSON
HERBERT SMART
JOHN HERD GIBB
JAMES H. STURGEON
WILLIAM WILSON
THOMAS B. WYLLIE
GREATER LOVE HATH NO MAN THAN THIS

War Memorial Tablet

ORDER OF SERVICE.

INTRODUCTORY VOLUNTARY.

OPENING OF THE LODGE.

Hymn 477 . "Our God our help in ages past"
Tune—*St. Anne*

Our God, our help in ages past,
  Our hope for years to come,
Our shelter from the stormy blast,
  And our eternal home.

Under the shadow of Thy throne,
  Thy saints have dwelt secure;
Sufficient is Thine arm alone
  And our defence is sure. AMEN.

Prayer . . Bro. Rev. Thomas Gillieson, Chaplain

Paraphrase 66 . "How bright these glorious spirits shine"
Tune—*St. Asaph*

How bright these glorious spirits shine!
  Whence all their white array?
How came they to the blissful seats
  Of everlasting day?

Lo! these are they from suff'rings great,
  Who came to realms of light,
And in the blood of Christ have wash'd
  Those robes which shine so bright.

Hunger and thirst are felt no more,
  Nor suns with scorching ray;
God is their sun, whose cheering beams
  Diffuse eternal day.

The Lamb which dwells amidst the throne
  Shall o'er them still preside;
Feed them with nourishment divine,
  And all their footsteps guide.

'Mong pastures green he'll lead his flock,
  Where living streams appear;
And God the Lord from ev'ry eye
  Shall wipe off ev'ry tear. AMEN.

UNVEILING OF MEMORIAL TABLET

BY

Bro. the Rev. R. H. FISHER, D.D.

Reading ROLL OF HONOUR.

Solo Hymn 312 "Days and Moments" . ———
BRO. C. BEVERIDGE.

Last Post . . . . . Bro. D. Small

Hymn 513 " Lord while for all mankind we pray "
Tune—*York.*

Lord while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

Our fathers' sepulchres are here,
And here our kindred dwell,
Our children too ; how should we love
Another land so well ?

O guard our shores from every foe ;
With peace our borders bless ;
With prosperous times our cities crown
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth, and Thee ;
And let our hills and valleys shout
The songs of liberty. AMEN.

PRAYER.

Psalm 23 " The Lord is my Shepherd " Tune—*St. Lawrence*

The Lord's my shepherd I'll not want,
He makes me down to lie
In pastures green ; He leadeth me
The quiet waters by.

My soul He doth restore again ;
And me to walk doth make
Within the paths of righteousness,
Ev'n for His own name's sake.

Yea, though I walk in death's dark vale
Yet will I fear none ill ;
For Thou art with me ; and Thy rod
And staff me comfort still.

My table Thou hast furnished
In presence of my foes ;
My head Thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me :
And in God's house for evermore
My dwelling-place shall be. AMEN.

GOD SAVE THE KING.

BENEDICTION.

CLOSING OF THE LODGE.

At the first monthly meeting held after the Armistice on 14th November 1918, the R.W. Master assembled the Brethren in the Hall and referred in suitable terms to the Armistice which had been arranged and which pointed to an early peace being concluded. Bro. Allan concluded his remarks by quoting the words addressed by the King to the crowd gathered in front of Buckingham Palace, viz. :—

> " With you I rejoice and thank God for the victories which the Allied Arms have won and brought hostilities to an end and peace within sight."

THE LODGE OF JOURNEYMEN MASONS, No. 8.

ROLL OF HONOUR.

Adam, George A., Capt., M.C., Scottish Horse and 1st Trans. Scottish.
Adam, James M'G., Pte., First Canadian Contingent.
*Anderson, Thomas Wight, Pte., 2nd Highland Light Infantry.
Angus, James H., Army Service Corps (M.T.).
Angus, George R., Bomb., R.F.A.
Attenburgh, Joseph, R.F.A.
Avery, George Frederick.

Baillie, J. G., R.G.A.
*Baker, George E., Sergt., Scots Guards.
Beauchamp, Theodore W., Chief Yeoman, U.S. Navy.
Berger, Walter Gilbert, Second Lieut., U.S. Air Force.
*Bertram, Robert Milne, Corpl., 5th Royal Scots.
*Beveridge, Alexander, Pte., A. & S. Highlanders.
Brazier, Wallace, Capt., 6th Oxford & Bucks. Light Infantry.
Brooks, Robt., Royal Engineers.
Brooks, David, Gunner, 4th Tank Corps.
*Brown, Wm. Pitt, Lieut., R.F.A.
*Burrows, Henry, Lieut., 20th Hussars.

Campbell, James J., Pte, 5th Royal Scots.
†Campbell, William, Pioneer-Sergt., 5th Royal Scots.
Campbell, William M., Sergt., R.G.A.
Campbell, Robert J. (Jr.), Chief Yeoman, U.S. Navy.
Chalmers, Henry E., Army Service Corps (M.T.).
Close, Henry Nicol, S.S.M., Royal Scots Greys.
Cobbanm, William A., Chief Stoker, H.M.S. Jackal.
Collins, Henry, 3rd A. & S. Highlanders.
Cowan, Jas. Rea, Surgeon, U.S. Navy.
Cranston, Robert, B.Q.M.S., 1st Lowland Brigade R.F.A.
Crossan, John Wesley, Assist. Surgeon, U.S. Navy.
Crowther, William, Army Service Corps (M.T.).

* Discharged on account of ill-health or wounded.
† Killed in action or died of wounds, etc.

Cunningham, William, Sergt., R.A.F.
Curtis, Leslie, 16th Royal Scots.

Daly, D. W., Pte., 6th Seaforth Highlanders.
Davidson, Samuel, Pte., Canadian Forestry Corps.
Davidson, Jospeh, Corpl., A.I.F.
Davie, James A., Machine Gun Section, 9th R.S. Fusiliers.
Dawson, David, Rifleman, Royal Irish Rifles.
*Dick, Alexander W., Sergt., 1/6th Royal Scots.
Don, William, Corpl., Royal Air Force.
Dower, Herbert J.
Dowson, C. K., M.D., C.M., Capt., Canadian R.A.M.C.
Duguid, W., Pipe-Major, 16th Royal Scots.
Dyce, Robert R. K., Royal Engineers.
Dykes, W., Army Service Corps (M.T.).
Duncan, Alex. S., Sergt., Camp Engineers, Australian Forces.

Edington, Charles, A/R.S.M., Royal Engineers.
Edward, J. W., Driver, R.F.A.
†Emslie, William, 2nd Seaforth Highlanders.
Ewart, James O., Lieut., *M.C.*, Royal Engineers. *Mentioned in Despatches.*
†Ewart, William G., Lieut., Fife and Forfar Yeomanry.

†Fairbairn, William, Sergt., 9th (Hdrs.) Royal Scots.
Fairley, D. A., Lieut., Army Service Corps.
†Fawcett, George, 5th Royal Scots.
Ferguson, James, A.C.I., R.N.A.S.
Ferguson, Albert E., Capt. and Q.M., 15th Sherwood Foresters.
Ferguson, David, Lce.-Corpl., North Staffordshire Regiment.
Ferguson, Robert L., C.Q.M.S., Royal Defence Corps.
†Ferguson, James, Pte., North Staffordshire Regiment and Sherwood Foresters.
Ferguson, William, Lce.Corpl., Highland Light Infantry.
Fisher, Alex., Gunner, F.R.A.
*Flint, George E., Leading Stoker, R.N.
Fraser, James R., Pipe-Major, 48th Canadian Highlanders.
Fraser, Alfred C., Sergt., A. & S. Highlanders.
Fulton,W. S., Pte., 9th (Hdrs.) Royal Scots.
Fulton, Chas. G., Pte., Army Service Corps (M.T.).

* Discharged on account of ill-health or wounded.
† Killed in action or died of wounds, etc.

Galbraith, John, Corpl., Forth R.G.A.
Gardner, Harry, Corpl., 4th (R.) Royal Scots.
Gibson, Robert S., Staff-Sergt., 1st Lowland Brigade R.F.A.
Gibson, W. A., Flight-Sergt., R.A.F.
Gibson, John, Drummer, 5th Royal Scots.
†Gibson, A. W., Acting-Corpl., 7th Rifle Brigade.
†Gibb, John H., Trooper, Lovat Scouts (Cameron Highlanders).
Gill, Robert, Sergt., 1st Lowland Brigade R.F.A.
Gladstone, R. F., Pte., 6th Royal Scots.
Goudie, John, Pte., 9th Gloucesters.
Gould, Robt. E., Battery S.M., R.F.A.
Grant, David M., Motor Machine Gun Section, So. African Forces.
Grafton, George, Canadian Expeditionary Forces.
Gray, John Thomas, C.S.M., Royal Scots.
†Gregory, S. E., Sergt., 1st Lowland Brigade R.F.A.
Guthrie, P., Sapper, R.E.

Halliday, William, Lce.-Corpl., M.F.P.
Henderson, D., Pte., 1st Kimberley Regiment.
†Hepburn, Wm., Pte., Australian Infantry.
Hewit, William, Pte., R.A.M.C.
†Hewit, Walter, A.I.F.
*Hollands, Albert E., Sergt., A. & S. Highlanders.
*Hogg, Henry J., Royal Scots.
Homer, Ralph William, Assist. Surgeon, U.S. Navy.
Honeyman, Robert, Sapper, 4/2nd Field Coy. Ld. (T.) R.E.
Howieson, Charles T., Corpl., 3/4th K.O.S.B.
Howe, Charles Stanley, Mate R.N.

Inglis, Robert, Pte., 3rd Loyal North Lancashire.
†Innes, Alex., Coy.S.M., 96th Overseas Battn. Canadian Highlanders.
Imrie, W. M., Pte., 1st Royal Scots.
Ingram, George Erving, 2nd. Lieut., U.S. Air Force.

Keys, Alexander, Sergt., R.M.L.I.
Knight, George T., Pte., 4th Royal Scots.

* Discharged on account of ill-health or wounded.
† Killed in action or died of wounds, etc.

†Knight, Stanley, Ship Steward's Assistant, R.N.
Kimp, Wm. J., Chief Yeoman, of Signals R.N., M.S.M.
King, David T., Lieut., R.N.V.R.
Kelman, Wm., Pte., R.S.F.
*Laidlaw, John R. B., Pte., 4/5th Royal Highlanders.
Laing, John, Royal Defence Corps.
*Laird, Harold James, Corpl., 7th Royal Scots.
Laird, William A., C.S.M.I., 7th Royal Scots, Acting Wing Sergt.-Major, Army School of Musketry.
*Lamont, John, Sergt., Scots Guards.
*Land, Lionel L., Pte., 12th Royal Scots.
Latimer, John, Sapper, Royal Engineers.
Law, Walter F., R.F.A. attached A.I.F.
Linton, Thomas, Skipper, R.N.V.R.
Linton, John, Skipper, R.N.V.R.
Lugton, John M'Millan, C.S.M., 13th Black Watch.

‡Malcolm, Robert M., Pte., 14th Royal Scots.
*Marshall, F. J., Motor Ambulance Corps.
Marshall, Fred., Sergt., Army Service Corps.
Matthews, Brinley J., Signalman, R.N.V.R.
Meiklejohn, J. B., Pte., 15th Royal Scots.
*Milne, J. P., Pte., 12th Royal Scots.
Milne, William, South African Forces.
Millar, Robert, Sergt., 6th Royal Scots.
Millar, James H., Gunner, Mercantile Marine.
*Miller, Archibald, Pte., Seaforth Highlanders.
*Mitchell, Eben., Coy. S.M., Seaforth Highlanders.
Mitchell, George W., C.P.O., R.N.
Mitchell, John G., Sergt., Gordon Highlanders.
Moncur, William R., Driver, R.A.S.C.
Morgan, Thomas, Capt., Machine Gun Corps.
*Muirhead, Alexander, Gunner, R.F.A.
Muirhead, James, Pte., Highland Light Infantry.
Muldoon, Howard E., Carpenter's Mate, I.C. U.S. Navy.
Munro, William, Lce.-Corpl., 5th Royal Scots.
Murphy, John, Corpl., Black Watch attached Gordon Hdrs.

* Discharged on account of ill-health or wounded.
† Killed in action or died of wounds, etc.
‡ Drowned.

Mackay, William Alexr., Staff-Sergt., R.A.M.C.
Mackay, Hugh, Regtl. S.M., 18th Royal Scots. Prisoner of War.
*Mackenzie, John, Qr.-Master Sergt., 18th Royal Scots.
Mackenzie, Harry F., Pte., 9th (Hdrs.) Royal Scots.
†MacPhail, Francis J., Cameron Highlanders.
MacPherson, Wm., Leading Seaman, R.N.
MacRae, Charles M., Sergt., 38th Battn. Training Reserve.
M'Kenzie, Jno. T., Staff-Sergt., Can. Forestry Corps.
M'Arthy, David D., Lieut., Indian Army Reserve of Officers.
M'Arthy, John Maitland, 2nd Lieut., So. African Infantry.
M'Whirter, John H., R.A.F.
M'Cutcheon, Alex., Sergt., 5th Royal Scots.
M'Dermid, J., Pte., 1st Black Watch.
M'Lennan, John, Major, 17th Royal Scots.

Olds, William Henry, Asst. Surgeon, U.S. Navy.
Ormiston, Thomas, Sergt., 1st Lowland Brigade R.F.A.

Paterson, Peter, Pte., R.A.S.C. (M.T.).
Paterson, Robert, Pte., Royal Welsh Fusiliers.
Paterson, A. B., Pte., 16th Royal Scots.
Peddie, George, C.S.M., 9th Royal Scots.

Ramage, George, Squadron S.M., Scottish Horse.
Reid, Charles, R.G.A.
†Ritchie, William T. J., Lce.-Corpl., 5th Royal Scots.
Robertson, Wm. K., C.P.O., R.N.
Robson, Andrew O., Sergt., Royal Scots Greys.
*Rogers, Jas., S.A., Lieut., Northumberland Fusiliers.
Ross, William, Pipe-Major, Royal Scots.
Rorke, A. B., *M.C.*, *M.M. and Bar*, Lieut., Royal Engineers.

†Saddler, R. M., Pte., 16th Royal Scots.
Schuler, Charles, Labour Corps.
Scott, William, 10th A. & S. Highlanders.
Seaton, James, Sapper, 2/4th E.L. Coy. C. of E. (T.) R.E.
*Sibbald, John.

* Discharged on account of ill-health or wounded.
† Killed in action or died of wounds, etc.

†Sloan, Jno., Jr., Lieut., K.O.S.B.
Small, David, Corpl., 17th Scottish Rifles.
†Smart, Herbert, Pte., 4th Royal Scots.
Smith, Ernest Edwin, Seaman, R.N.
Smith, J. W., Sergt., 1st Lowland Brigade R.F.A.
*Spence, W. W., C.S.M., 5th Cameron Highlanders.
Sproull, William James, Sergt., U.S. Air Force.
Steel, J., Bandsman, 7th Royal Scots.
Stewart, L. B., Q.M.S., 2/1st Lowland Div. Cycle Corps.
Stewart, Henry, Corpl., R.A.S.C.
Stewart, John, Canadian Expeditionary Force.
Stewart, Neil Lyle, Corpl., U.S. Air Force.
Stoddart, James A., *M.M.*, Sergt., 25th Australian Infantry.
*Stoddart, Peter, Sergt., 7th Royal Scots and M.F.P.
*Storie, Alex., 1st Cameron Highlanders.
†Sturgeon, James H., Canadian Expeditionary Forces.
Summers, J., Pte., Australian Forces.
Sutherland, Jno. G., B.Q.M.S., 1st Lowland Brigade R.F.A.
Sutherland, Peter B., Pte., 17th Scottish Rifles.

Thompson, Henry, E.R.A., R.N.
Torrance, D. W., Sapper, 2/4th E.L. Coy. C. of E. (T.) R.E.

Vannan, Wm. Jno.

Waddilove, Horace Albert, Telegraphist, R.N.
*Waldie, Thomas Alexr., Lce-Corpl., 11th Scottish Rifles.
*Wardle, John James, Pte., K.O.S.B.
Wells, John, Pte., 4th Royal Scots.
*Wilkie, William A., Scots Guards.
†Wilson, William, Trooper, Scottish Horse.
†Wyllie, Thomas B., Pte., 5th Royal Scots.

Yeatts, Thos., Q.M.S., 9th (Hdrs.) Royal Scots.

* Discharged on account of ill-health or wounded.
† Killed in action or died of wounds, etc.

CHAPTER XVIII.

JOURNEYMEN MASONS AND SPORT.

WHILE it may be said from the time a prospective member signs an application form to become a freemason, he exhibits the fact that he is a sport, yet in the early days of the Lodge's existence we do not find any trace of the members being organised into sections for purposes of participating in such games as golf, curling, bowling, etc. These three games are very ancient indeed. Allan Ramsay, who preceded Robert Burns in the vernacular verse, paints a winter picture of the Pentlands, when neither golf nor bowling are possible :—

> " Look up to Pentlands' tow'ring taps
> Buried beneath big wreaths o' snaw
> O'er ilka cleugh, ilk scar an' slap
> As high as ony Roman wa'.
>
> Driving their ba's frae whins or tee
> There's no ae gowfer to be seen ;
> Nor douser fowk, wysing a-jee
> The byas bowls on Tamsan's green."

It is only at the beginning of the twentieth century, however, that we find traces of the Lodge members being banded together into Clubs for furthering such games as those of golf and bowling.

At the present time there are two flourishing clubs in the Lodge—the Golf Club and Bowling Club—but so far there is no Curling Club nor Rifle Club. It is true, however, to say that members of Journeymen have taken part in the " roarin' " game under the auspices of the Masonic Curling Association and similarly as regards Rifle Shooting at the headquarters of the Association run for that purpose.

On 11th May 1899 we find the first intimation of the interest which members of the craft had in sport, for it is reported that Br. Sir Lewis M'Iver "had presented a golfing trophy, value £52, 10s., to be played for annually by Lodges." Br. Sir Lewis M'Iver was a member of Lodge Mary's Chapel, No. 1, and this competition has ever since been admirably conducted under the auspices of that lodge. Lodge Journeymen were so enthusiastic over the matter that "they authorised the Treasurer to pay the entry fee of 14s." to the competition. Nowadays each member pays his own share, 3s. 6d. In 1907 the M'Iver Golf Trophy was won by Br. T. J. G. Hunter, and Br. John Ewart, a son of the reigning Right Worshipful Master of that year (James Ewart). Both father and son have since passed away but their good work is still remembered by many, the son for his keen sporting abilities and the father for his conscientious work in the interests of the Lodge.

In 1902 we find the Lodge agreeing to pay the entry fees to a Bowling Association. This was presumably the M'Iver Bowling Association. In 1905 and 1907 it is recorded that a Rink from Lodge Journeymen won the M'Iver Bowling Trophy, the rink consisting of Brs. Jas. Watt, Adam Allan, William Abernethy and J. B. M'Nab (Skip). In the following year it was again won by a Journeymen Rink, while in 1913 a rink skipped by Br. E. Edwards, P.M., also won the trophy. The other members of the rink were Brs. R. B. Wright, John Calder and John White. A rink game held in aid of the funds of the British Red Cross Society was won by a Journeymen rink in 1918.

Br. J. Baird M'Nab, a past master of the Lodge, presented a very handsome trophy known as the M'Nab Bowling Trophy for annual competition between rinks in the Metropolitan area and rinks in the County of West Lothian. The games are held alternately in Midlothian and West Lothian, and this game is looked upon as a gala day among the masonic bowling fraternity. Br. J. Baird M'Nab, P.M., has also acted as President of the Metropolitan District Masonic Bowling Association.

The golf and bowling clubs of No. 8 are still to the fore and are real live wires in promulgating good fellowship and companionship among the brethren. The presentation of prizes is made a lodge function at a harmony board and thus

Winners of McIver Golf Trophy (1907).
Bros. T. J. G. Hunter and John Ewart.

WINNERS OF McIVER BOWLING TROPHY.

Left to Right—
JAS. WATT, A. ALLAN, W. ABERNETHY and J. BAIRD McNAB (Skip).

prominence is given to the existence of such Clubs. We find in 1910 that the R.W.M. convened a meeting of Bowling members to appoint skips.

Lodge Journeymen, of course, is not alone in promoting sport, for we now find that most lodges have their bowling and golf clubs. Bowling seems to be more popular at the present time (1929) than ever it was. There are three Masonic Bowling Leagues in active working in Edinburgh. Each Lodge sends three rinks to compete with another lodge and points are awarded for wins and draws. There are three trophies for the winners of the League which, as already mentioned, is divided into three sections :—

First Division—Ford Trophy, presented by Br. Sir Patrick Ford.

Second Division—M'Vitie Price Trophy.

Third Division—" Unity, Peace and Concord " Trophy, presented by Br. John Bowers, P.M. 316 E.C. and Past Grand Standard Bearer, Grand Lodge of England.

The Journeymen Bowling Club has not yet succeeded in winning the First Division League, but no doubt, in due time this honour will come. In 1929 they won the Third Division trophy and were successful in winning during the second year of its existence (1925) the Seggie-Beveridge Trophy, presented for competition between four rinks from each of the four Lodges who are allowed to compete. When Lodge Services, Edinburgh, No. 1291 was instituted in 1922, their first Master was Br. J. Stewart Seggie, a Past Master of No. 8, and Services Lodge also had Br. C. F. Beveridge, an honorary member of No. 8, as their Junior Warden. These two brethren presented in 1924 a handsome trophy for annual competition between Lodge Journeymen Masons No. 8 ; Lodge St. James, No. 97 ; Lodge Rifle, No. 405 ; and Lodge Services, No. 1291. Up to the year 1928 each Lodge has had the honour of winning this trophy once, while Lodge St. James, No. 97, has now won it twice.

As showing the enthusiasm for bowling, a very prominent member of Grand Lodge (James Watson, Chairman of the Metropolitan Visitation Committee) presented a few years ago a handsome trophy for competition between lodges. This " Watson Trophy " is keenly competed for. We have thus the

M'Iver Trophy, the Watson Trophy, the M'Nab Trophy, the League Trophies, and the Seggie-Beveridge Trophy—surely enough to keep the enthusiasm alive among all the masonic bowlers.

While, therefore, there are trophies enough to keep masonic bowlers constantly competing, yet it has only been possible to carry out these competitions through the courtesy of Private Clubs in placing their Greens at the disposal of the Competitors. No one can deny the necessity of finding suitable accommodation for Masonic Bowling at the present time. In 1926, at a representative meeting of Masonic Bowlers in Edinburgh and District, a new Association called the " Edinburgh and District Masonic Bowling Club " was formed for the purpose of providing playing facilities for Masonic Bowlers. The following Brethren were appointed as the first Office-Bearers :—

Honorary President—Brother Bailie W. Fergus Harris.
Chairman—Brother J. Stewart Seggie, C.A., F.S.A.A.
Vice-Chairman—Brother Councillor Adam Millar.
Secretary and Treasurer—Brother William A. Laird, 5 Laverockbank Crescent.
Council—Brothers Frank Meldrum, A. Martin, Thomas Smith, W. Kinsey and J. Baird N'Nab.

Bro. J. Stewart Seggie, a Past Master of No. 8 and No. 1291, who was invited to occupy the chair at the meeting, reported that after careful consideration of the suitability of various sites and the financial aspect of the scheme by the Sub-Committee and Provisional Committee, it had been agreed to pursue a policy of providing four Bowling Greens capable of accommodating 1000 playing members, with the addition of a suitable pavilion. He submitted in detail a scheme for providing this by feuing from the Governors of the Fettes Trust a piece of ground of over four acres in Ferry Road east of the old Rugby Union Field, easy of access by electric car from all parts of Edinburgh and Leith, and within three or four minutes walk of the L.M.S. Railway Station at Granton Road. The initial cost of such a scheme was fully entered into and showed that at least £4,000 would be required to carry it into effect. As pointed out by the original Sub-Committee, it proved a very difficult matter to secure a feu at a reasonable figure, but if the proposed arrangement is approved by the Governors of Fettes Trust and is supported by the Brethren, the scheme should not only meet the requirements of the Masonic fraternity, but should prove of immense value as a venue for Inter-Province, International, and other Tournaments. The Council of the newly formed Edinburgh and District Masonic Bowling Club felt that there would be no difficulty in finding a sufficient number of Brethren interested in promoting this practical object of supplying bowling facilities for the Craft Competitions and individual play. They issued an invitation to all masonic bowlers to support the project and invited a response to their circular, to which were appended forms of application to provide the initial cost. The financial part of the scheme will be seen from the following extracts from the Circular :—

" While the Council are not calling at present for applications but only for an indication of the support likely to be given, it might be as well to point out that original members will get the advantage of membership at an Entrance Fee of £4, which includes playing facilities for the first year free of charge. In addition the future Annual Subscription is to be restricted to a sum not less than £1, or greater than £1, 5s.

" All applications received up to 30th November 1926 will be dealt with as those of original members but those received after that date will only be dealt with under the Constitution at present being prepared, which provides for an Entrance Fee of £3 and an Annual Subscription of about £2. The advantage of becoming Original Members will thus be seen and it is hoped that all interested will become Original Members.

" Applicants desirous of securing the financial advantage accruing to original members should indicate their desire on the annexed form and it will be treated as an original application.

" For the convenience of intending members, the Entrance Fee will be accepted in instalments payable before the 31st May 1927. Details of the due dates will be issued later but the Brethren may rest assured that no more than £1 will be called for at any time.

" It is recognised that many of the brethren are already members of private clubs and may still wish to retain their membership. The present scheme is not put forward in any sense of competition with private greens, and it is hoped that Masonic Brethren, while retaining membership of their own greens, will support this movement by also becoming members of this Club. The payment of the initial entry money by instalments, it is hoped, will enable brethren in all walks of life to secure this manifest advantage of being members of a green of their own and securing a guarantee of a very reasonable subscription for future years."

Notwithstanding the moderate sum required per member, £4, and the amount of work put in by the Council of the newly formed Club, it is sad to record that the response to the Club's invitation was so poor that the promoters abandoned the whole project. Nothing further has been attempted by way of securing ground since 1926, but if Masonic Bowling goes on progressing as it does, the time will come at no far distant date when such a scheme as was outlined in 1926 will require again to be brought to the notice of all interested. As a matter of fact the newly formed Club of 1926 was never formally disbanded and might be revived again, when it is sincerely hoped a better response will be forthcoming in the matter of providing the necessary capital to start the project.

While Bowling among Freemasons seems the more popular game, yet golf still carries its enthusiasts. In the Lodge Golf Club, we have the " Walker Medal " annually played for, and other competitions are run.

Both games, however, attain the main object. They keep the members banded together during the months when there are no lodge meetings and bring them into touch with the members of other lodges.

With regard to Curling, one has only to proceed to the Haymarket Ice Rink, Edinburgh, on a Friday evening during the winter months to find masonic brethren playing together in the Masonic Curling Association and participating in competitions and friendly games under the auspices of that body.

Similarly in the Miniature Rifle Shooting Range at the Synod Hall, Castle Terrace, Edinburgh, will be found the masonic brethren keeping their eye and hand in trim at this game of getting a " bull's eye." In 1911 Brs. R. G. Bell, Connor, Mitchell and Stoddart were nominated in open lodge to represent No. 8 at a Rifle Shooting Competition.

A Chapter on Journeymen Masons and Sport would not be complete, however, without some reference to the " Annual Sports " held at Lodge Picnics. Picnics in the olden days were most important functions of the Lodge. On 25th June 1885 it is recorded " that the R.W.M. had been asked to get up a ' trip.'

Br. Macdonald moved, and Brother Kirkland seconded, that a ‘ trip,’ which *may mean* an excursion and *picnic*, do take place.”

At the annual picnic, old and young alike show their mettle in running, jumping, tug o’ war, and other games. No one is too young or too old. Competitions are arranged to suit all types of humanity. The picnic sports are looked forward to with great expectations, especially by the children, while the older brethren look forward to renewing their youth on this great day.

CHAPTER XIX.

EXTRACTS FROM MINUTES, HISTORICAL AND OTHERWISE.

The First Minute Book of the Lodge.

SO much interest has centred round the first volume of the Minutes of the Lodge and so much speculation in regard to particular points based upon its contents that a few words on this book will not be out of place.

The book itself is stoutly bound and on the front cover is a leather tab with the following inscription :—

"Journeym*an* Mason Lodge, Edinburgh.
Minute Book 1707."

The book is more than a record of Minutes. It contains in addition the list of members and the quarterly amounts due by them. Here are the contents :—

1. Acts and Minutes, 1708 to 1783.
2. Quarterly Meetings and Collections, 1709 to 1802.
3. Abstract of various Laws and Acts, 1709 to 1779.
4. Stock of the Journeymen's Lodge, 1724 to 1741.
5. Boxmaster's Accounts, 1738 to 1764.
6. List of Managers, 1818, 1819, and 1820.

The binding of the book compared with the state of the pages throughout leads one to the conclusion that at some date later than the time at which it was written up, the minutes, etc., have been placed in a new binding. While the Lodge has been known as Journeym*en* Masons or the Fraternity of Masons, never once is the word Journeym*an* used throughout the minutes, but this word appears on the leather tab. Has it been placed thereon by the bookbinder who determined in his own mind that the proper adjective to qualify "masons" was Journeym*an* and not Journeym*en*?

Again, much discussion has centred round the year 1707, but yet on the binding we find it definitely embossed.

It is a fact that the minutes for the years up to 1739 were transcribed into this book in 1739 or later, for there are entries in the accounts for 1740 and 1741 showing the " cost of this book 16/-" and the cost of transcribing 16/8.

The first minute referred to in Chapter I. on the " Origin of Journeymen Masons " page 10 is given in full and in this " first minute of Constitution " appears 1707 or 1709 according as one deciphers the last figure. Keeping in view the fact that the book was re-written by the same person and comparing the handwriting as regards " figuring " one is led to the conclusion that in the first minute referred to, the year is 1707 and not 1709. But when the second division of the book is examined, a doubt is raised in the mind that it might after all be 1709, for the title page of the second division reads thus :—

The Quarterly Meetings
and
Collections of the
Journey$^{\text{men}}$ Masons
Lodge
1709.

The " collections " record, starts with the year 1709 and not 1707. May the theory not be propounded that when the re-binding took place, this question of date was settled once and for all by embossing 1707 on the cover. The records from which the first thirty-two years were copied are no longer in existence, so the question of whether the figure is a 7 or a 9 must remain an open one.

Dealing now with the Minutes themselves, they contain a record of the quarterly meetings of the Fraternity of Journeymen Masons dealing mainly with the collection of dues and grants to widows and orphans. It is only when the accounts for the same period are scanned that one is acquainted with the fact that candidates were entered and passed. It seemed to be the practice during this period to accept the entry money in instalments and also to accept bills in payment of the balance, as will be seen from the following excerpt from Minute of 10th August 1750 :—

"They have unanimously agreed that for the future no person shall be entered a mason in this lodge but upon granting his own bill payable at any time within a twelve month thereafter. Further that no member or Brother entered in any other lodge shall be passed in this without payment of sixteen pounds Scotts."

The election of Master and Wardens and the attendance of representatives at St. Andrew's Festivals, as also important decisions, seem always to have been recorded. For example, on 27th December 1750, we find the following :—

"It is enacted by the Fraternity of Journeymen Masons in Edinburgh that in all time coming the Master Mason is to have the only power of giving out a Leet upon St. John's Day for a Master Mason, Wardens Senior and Junior, and all other Managers of the Fraternity, which leets if approven by the Fraternity, one of three of each leet is to be elected accordingly for the ensueing year."

By a subsequent enactment in 1742 it is explained :—

"That if Master's Leet is not approved, one name on each comes out and another added by Lodge, but 2 must remain."

In 1736 we find a resolution agreeing to fine the members for non-attendance at funerals.

In 1744 there appears a very significantly-worded minute regarding a Brother Stewart who had been making masons outside a regular lodge, and on a complaint coming from a lodge near Fort William we find it recorded :—

"*20th December* 1744.—That Geo. Stewart do appear before the Lodge and first publickly begg God Almighty's pardon and then the Master, Wardens and each member of the Lodge."

A visit by a sister lodge in 1744 is also recorded :—

"*27th December* 1744.—We have this night received a visit from Holyrood house Lodge who was constitute a regular Lodge by the Grand Lodge conform to Charter to them."

Two important decisions in 1753 find prominence :—

" 1753

Feb. 9 That none besides Journeymen Masons shall be admitted members but one of a Trade or occupation.

Nov. 6 That no more non-operatives shall be admitted than eleven."

In 1769 a record of an expulsion from the Lodge is very prominently set out and the incident vividly described. It is a case of a real " Fechtin' Journeyman." The first portion of the minute reads thus :—

" 1769 *Dec.* 22.—It was represented that Thomas Fife had behaved on sundry occasions in a most rude and unbecoming manner and particularly in the house of James Tom Vintner, to whence the lodge had retired from the Assembly Hall . . . . did then seize upon the James Brown present Master in the Chair in open lodge, struck at him several times, tore part of his clothing . . . . "

Edicts from Grand Lodge are faithfully recorded, such as the undernoted, which was read to the meeting on 11th August 1775 :—

" An Act of the Grand Lodge ordering that no Petition for Charity shall be received in the Grand Lodge unless first certified by the Master of that Lodge from whence the petitioner shall derive his or her right. That such petitioner is not only an object of the G. Lodge's charity but that to the best of his knowledge and belief he or she is not in any way supported from any Corporation fund otherways than by his or her own industry."

There is a division at the middle of the book with the title page—Quarterly Meetings and Collections, etc. It is not a record of the proceedings at the quarterly meetings but lists of members from 1709 to 1802. The first list is that for 1709 and shows in columns "amount due," " amount in arrear " and " amount paid." The List is repeated every three years, the numbers on the roll ranging from 40 to 60 in the years to 1746. In 1756 we find 78 names, while in 1771 there appear 93.

This portion of the first " Minute Book " shows that the collection of dues formed the main function of the Lodge and has no reference whatever to "masonic" dues. It was a record of contributions to enable the Lodge or Society to grant pensions to widows and pay the costs of funerals.

Following after this portion of the book is an "Abstract" of the Laws and Acts 1709 to 1779. This Abstract or prècis must have been of great assistance to the Management, and our present-day secretaries of lodges (no individual reflections being made) might do well to emulate the example of the scribes of old by summarising important decisions within at least the last thirty years.

It has been stated that the first Minute Book contains a record of the Stock of the Journeymen's Lodge 1724-1741. Only two pages of the book are utilised for the purpose of recording the "Stock" which is a list of bills due "when payable" and "to whom payable."

In this second division of the book following the quarterly collections is the Boxmaster's Accounts 1738 to 1764.

The "receipts" side of the Accounts is a record of :—
Entry Money and Quarterly dues.
Payment of bills due.
Rents collected.
Borrowings repaid.
Borrowings by the lodge.

The "payments" side contains a running record of :—
Pensions to widows.
Loans to members.
Expenses at Funerals.
Expenditure on buildings.

Below are a few sample entries. Comment on these is unnecessary :—

Extracts from Accounts in First Minute Book.

		£	s.	d.
1738	By cash to Mr Black which he has given to Geo. Currie *in prison* . . .	0	1	0
1741	By 2 pairs of shoes to her and mending her cloaths	0	3	3
1741	By cash to the Grand Lodge for booking James Davies	0	2	6

1743	By cash paid Mrs Wilson ½ year's interest of £30 (*Note* Interest is at 5%)	0	15	0
1745	By cash paid a quarter's education of Wm. Brownlees Son	0	2	0
	By cash paid for carrying a creill full of lyme for beam fitting part of our land	0	0	2
1753	By paid a mason 3 days at 15d.	0	3	9
	,, a labourer 2½ days at 8d.	0	1	8
	,, 1 cart of sand	0	1	1
	,, Bagg of cynders for drying the lodge	0	1	8
Nov. 30	By paid for 1½ yds. cloath for covering St. Andrew	0	2	6
1755				
Nov. 4	,, paid for 350 bricks for lodge vent and carriage	0	5	10
1757				
Jan. 13	,, paid for spirits, ale, pipes and tobacco at his funeral	0	15	0
1758				
July 8	,, paid for spirits, ale, candle, bread, etc. at her funeral	0	9	2
,, 16	,, a coat and westcoat to George Stewart, 2 pair stockings, 2 shirts, a pair of shoes and buckells and a pair of breeches	0	13	5
,, 26	,, for binding George Stewart apprentice to Charles Walkins	1	17	10
Nov. 3	,, for a compliment to Charles Walkins with George Stewart	1	1	0
,,	,, for shoes to George Stewart and mending his coat	0	3	3
July 24	,, 5 hundredweight of coalls to the Lodge	0	2	6
1761	,, two pairs of stockings, a blue and white cotton handkerchief and a worset night cap to Geo. Stewart when he went to sea	0	5	3
	,, one year's washing to Geo. Stewart	0	2	0

The Minute Book has written on the very last page, a minute 22nd September 1819. It seems quite clear that the Secretary at that time was making use of blank pages in old books, for this minute, as also a minute of 9th February 1816 anent fining managers for non-attendance at meetings have been inserted in the old Minute Book in place of being recorded in the current minute book.

Here is a copy of the last page of the first Minute Book :—

22nd Sep. 1819.

Regulations of the Ball to be held in the Journeymen Masons Lodge Room on 1st Oct. 1820 at 7.30 p.m. To be under the regulation and management of

Andrew Patterson
George Clark
Robert Dobson
Alex. Russell
Andrew Neal
Gordon Murray
James Lorimer
John Lorimer

There is none to be admitted but those who are members or prentices of the Journeymen Lodge.

The price of admission to be five shillings.

For the company's better satisfaction, the same time to be given for reels as for country dances.

There has also found its way into the first Minute Book, a minute of the Grand Master's Visit in 1782.

Medal for oldest member.

On 18th February 1785 " it was agreed that the thanks of the House be given to Brother John Coupar for a compliment of a Bind with a gold fringe given by him to the medal of the oldest member."

Presumably in the early days the oldest member wore a medal. What has become of it ?

It was also agreed " that at all times for a respect the health of the oldest member be *first drunk* when the Lodge has a punch meeting."

On 17th May 1799 a motion was carried " to fine members 3d. each if they did not attend Punch Meeting." When it is realised that the profit from the punch was given to charity, it can be appreciated that the Managers desired to swell the profits.

A few years previously we find the members complaining of the quality of the punch. It may be mentioned that the barrel in which the punch was brewed by Br. Wm. Nairn was long preserved in the cellar of the Lodge.

Even at the present day, some form of compulsion on members to attend the harmony meetings has been suggested, the view being taken that the " harmony " represents a good part of freemasonry.

It is also interesting to find that the Lodge took a personal interest in the oldest members, to whom on one occasion (1805) they presented a new coat, a pair of shoes and a shirt.

Burials.

On 18th May 1787, it was resolved that " when any member or his wife dies, the hour of burying shall be appointed by the Master, Secretary or the other Manager, and if said appointment is not agreeable to the Executors, the Secretary is to issue no letters to the members of the Lodge."

Scant consideration seemed to have been given to the relatives in fixing the date of the funeral, but as a masonic funeral was a great honour in those days, no doubt the relatives and the Master or other official mutually fixed the date and time of burial.

Lawsuits.

On 5th March 1788 it was moved that if a member is not satisfied with a decision of the lodge and shall commence a lawsuit, he shall be liable to be expelled. This motion, however, was reversed at a meeting held subsequently in May of the same year. No doubt the Journeymen still thought that after the experience of the original members of the Lodge as regards law processes, they would adhere to this common right to redress grievances.

Master's Bell.

On 13th October 1790, it was agreed to have a bell in the lodge for the convenience of the Master calling the stewards. The service given by the present day stewards is such that no bell is now necessary, as they are always " on the spot " to take orders or instructions.

Unconscious Humour.

15*th February* 1788.—" That for the future when any new law shall be proposed or any old one altered that it shall lie three months *upon the carpet* before it can pass into a Law."

August 1788.—Br.......observed that Br.......had been guilty of calumniating the Managers of the Lodge and particularly Br.......himself by "*taking their conduct to pieces behind their backs.*"

8*th September* 1808.—Laying foundation stone of new Prison. Joined Grand Lodge in University of Edinburgh. Hon. Wm. Maule, W. Grand Master Elect and 1000 Brethren. Inscription on Stone—" . . . . . . The very flourishing city of Edinburgh being already adorned with many new and splendid buildings in which *the happy citizens might enjoy every comfort of life*, they at last began to build, according to the plan of Robert Reid, *this new prison* in which due attention should be paid to the unhappy so that neither unfortunate debtors by being confined promiscuously with criminals nor even the great criminals . . . . should be made to suffer an useless and unjust punishment."

Grand Secretary.

30*th Nov.* 1797.—A brother of this lodge (Wm. Guthrie) had the honour of being unanimously elected Grand Secretary. In the Minute of St. Andrew's Festival on this date, it is pointed out that owing to the great hall at Parliament House being too small, the brethren of this lodge passed the evening in a room by themselves.

No Dogs admitted.

9*th April* 1868.—" During refreshment Br. B......on going down the Hall was bitten by a dog belonging to Br. G...... which was the cause of some discussion. The R.W.M. proposed, seconded by the S.W., that in future no dog be allowed in any lodge meeting or on the lodge premises, which was agreed to."

St. John's Festivals.

The records of St. John's Festivals between 1808 and 1890 are very interesting and illuminating, showing that the brethren usually met for *dinner* at 4 o'clock in the afternoon and after the loyal toasts, etc., had been given, the Lodge Room was re-arranged and the festival of St. John proceeded with, extending in some cases to " well after high twelve." What " well after high twelve " might mean is a matter for conjecture, but from hearsay it meant that the brethren met at 4 p.m. the one afternoon and finished up after 4 a.m. the next morning. Those days are now gone !

Annual Balls.

The annual ball of the lodge was looked upon as one of the most important social functions of the lodge. The members were so keen on knowing the proper steps and etiquette of the various dances that for two months previous to the " Ball " practices took place in the hall at Blackfriars Street every Friday evening, for which a charge of sixpence was made. The Annual Ball took place in the Grand Lodge Hall.

Tracing Boards.

8*th April* 1886.—Br.......drew attention to the desirability of having a set of tracing boards.

12*th April* 1894.—" It was resolved to secure a set of Tracing boards."

10*th November* 1898.—" The Managers were instructed to buy a set of Tracing Boards."

Notwithstanding above resolutions, it is evident that Tracing Boards had never been purchased, for we find on 10*th April* 1902, that it was again resolved to obtain Tracing Boards.

Lodge Journeymen have now a set of Tracing Boards but when they really were first obtained cannot be ascertained. It may be news to some brethren that presumably the Tracing Boards were only installed within the last thirty years. References to the Tracing Boards were no doubt made by those working the degrees, otherwise we would not find them referred to in the Minutes of 1886, 1894 and 1898.

With the lectures on the Tracing Boards now existing in print, most lodges have complete sets and refer to them either during or after the conferring of the different degrees.

Prince of Wales' Silver Wedding.

8th March 1888.—The R.W.M. brought before the Lodge's notice, that the twenty-fifth anniversary of the marriage of His Royal Highness the Prince of Wales fell on 10th current, and proposed that the Lodge send a congratulatory message to His Royal Highness. This was seconded by Brother Charles Robb, I.P.M. Accordingly the following telegram was despatched :—

"Prince of Wales, Marlborough House, London.

Lodge Journeymen Freemasons, Edinburgh, No. 8, Instituted 1707—This ancient Lodge from their meeting to-night *send hearty congratulations to the Most Worshipful Grand Master Mason of England*, on the occasion of *His Royal Highness' Silver Wedding*.—George Coutts Douglas, R.W.M., 63 Blackfriars Street."

Limited Liability Company suggested.

9th October 1884.—"The R.W.M. suggested the formation of a limited liability bread company, as the bakehouse and shop (65 Blackfriars Street) were unlet."

This was never proceeded with.

Bribing the Police!

6th January 1886.—At a meeting of the Ball Committee "it was suggested that the police constable would probably attend to the cabs for which 2/6 would be paid to him."

Nowadays, even if cabs were in general use, the police constable would be engaged by the Lodge and the cost of watching would be collected by the City Collector. Gratuities cannot be accepted by the Police, but if the person desirous of acknowledging some service by the police is persistent, the constable sometimes accepts the gratiuty as a donation to some of the charities administered by the Chief Constable, and a receipt is sent from headquarters to the donor.

Director of Music.

11*th Nov.* 1886.—Br. K......gave notice of motion that an office of Director of Music be created.

Smoking at Meetings.

27*th December* 1886.—A notice of motion was given " That if it is the R.W.M.'s and Members' pleasure, smoking be permitted after the usual loyal toasts at Monthly Meetings and Social Gatherings." At the Monthly Meeting of 13th January 1887 the Motion was *lost* by a majority of 16 votes.

Committee Badges.

31*st January* 1887.—" It was resolved that badges be worn by the Committee ; 18 silver-gilt badges were ordered."

Several of these badges are still in existence but the present Committee of the Lodge is indistinguishable from the ordinary members as no badges are nowadays worn.

Tyler's Uniform.

11*th May* 1896.—It was resolved " that tyler's headgear be repaired."

During the last thirty years, the tyler has not been in the habit of wearing his uniform, which consists of breeches, cocked hat and a green coat with silver buttons.

Lighting of Hall.

On a visit to the Lodge by the Grand Master, Sir Michael R. Shaw-Stewart, Bart., on 5th February 1878, it is recorded that he was greatly impressed " by the ancient mode of reception by candle light to which he had been treated on entering the building from the street."

11*th October* 1900.—It was agreed " that the lighting of the Hall be improved upon by using incandescent lights."

It has since been greatly improved by the installation of electric light throughout.

Br. Wm. Rennie for Melrose.

14*th Sep.* 1905.—" A complimentary Ode by the Lodge Bard (Br. Macfarlane) who was unable to be present, written specially with reference to Br. Rennie's migration to Melrose was read with telling effect by Br. Seggie and together with a song in the hamely doric and which took the form of a valedictory address in rhyme, specially written, set to exquisite music and both read and sung by the author, Br. Seggie, was received by the assembled brethren with great eclat."

Neither the address in rhyme referred to nor the "exquisite music" can be traced, but here is a copy of Br. Macfarlane's Ode :—

We wish him health and strength and peace
With annual birthdays many;
And may each year bring great increase
To the store of Brother Rennie.

In his life's work he's gained a prize
Nor need he now fear any:
By work like his he's sure to rise
We'll be prouder yet of Rennie.

Then let his brethren hope and pray
(Which need not cost a penny),
That we and all his friends soon may
At the "Waverley" see Rennie.

Silver Quaich.

8th March 1909.—It was unanimously agreed that the Silver Quaich presented to the Lodge in 1907 be placed on the Dais at each monthly meeting.

Mystery Parcel.

31st October 1922.—The Committee resolved to uplift the parcel (contents unknown) deposited at British Linen Bank on 14th February 1912.

It was found that the parcel was nothing more nor less than a set of keys for the lodge safe which had been deposited at the bank. In this connection a minute of 22nd September 1879 states that "a spare set of keys was handed to Br. Barton for the purpose of being deposited in the National Security Savings Bank," and again on 9th April 1880 we find that it was agreed that "the Master, Treasurer and Secretary as the Masonic

Trustees of the Lodge each hold a key of the outer door of the safe and that *the Trustees for the Society* hold the key for *the inside drawers where the titles to the property are to be kept.*"

Lodge History.

9th September 1920.—The R.W.M. requested the Past Masters of the Lodge to bring the published history of the lodge up to the present time.

A Past Master has now had the pleasure of bringing it up to 1929 instead.

High Constables' Deputation.

At a late hour on 11th March 1875 " the Inner Guard announced a deputation from the High Constables which the R.W.M. would not entertain, but as they proved to be very worthy Visiting Brethren they were heartily received."

Cook's Circus.

Many of the present-day members of the Lodge will still cherish happy memories of visits to Cook's Circus in East Fountainbridge in the building now occupied as a Picture House. The proprietor of the Circus was John Henry Cook, a member of St. James Lodge, No. 97, and an honorary member of Lodge Journeymen Masons. Br. Cook, who received Honorary Membership in 1897, received an honorary member's diploma on 9th May 1907, as no special diplomas were in use until 1907.

On 10th March 1881 we find it recorded in Journeymen Minutes that " a circular issued by the Grand Secretary was then read asking the Lodge to support the deputation from Grand Lodge to Cook's Circus. Tickets, 3/- each. The R.W.M. stated his intention of going."

The following Minute is too rich to be omitted from a Chapter dealing with the old Minutes :—

" Picnic.

Saturday, 15th July 1905.

The Lodge's Annual Excursion took place to Linlithgow. At 9.30 a.m. a representative gathering of the brethren, accompanied by their wives, sweethearts, and bairns, assembled at the foot of the Mound where an imposing 'four-in-hand' provided by Messrs Croall & Sons, Limited, was waiting to receive them. All being duly seated, with Brother John Henry Cook on the box, and our respected Tyler in the character of Father Neptune in the body of the vehicle, doubts were audibly—indeed irreverently—expressed by the Princes Street community and others as to whether our highly respectable party was a Circus Troupe, or—just think of it !—'a picnic frae Leith !'

The weather was good and our way lay through pleasant places. At Kirkliston we stopped to 'water the horses' and ourselves, partook of a hearty—if withal hasty—libation, and no solemnity about it, the Chaplain perhaps excepted.

Having resumed our journey, Father Neptune was seen to lay aside his mantle, and still smelling of the sea—or Kirkliston—to assume the headgear with the whole air and character of a real live Scottish Laird—'A Carnegy of that ilk, no less.' Our versatile brother sustained his new role so successfully that on our visiting the well-known hostel of Bro. Whyte (of No. 8) after arriving in Linlithgow later in the day, the worthy hostess, Mrs Whyte, made the excusable mistake of taking our venerable Bro. Tyler for the Provost of Linlithgow.

On arrival at the 'Star and Garter' a 'snack' was partaken of.

Having explored the old town, traversed the shores of the Loch and sailed upon its placid waters, sauntered through the hoary Palace and communed with the shade of 'Scotland's hapless Queen,' inspected the old Cathedral with becoming reverence and with Master Archie M'Nab at the helm, duly supported on the right by Miss Chrissy M'Nab, and with P.M. Bro. Wm. Bell and Commodore Bro. George Fairley at the oars, circumnavigated the island and saw *the* very tree to which *the* very dog was tied—hence the term 'Whalps' as applied unto the natives of Linlithgow even unto this day, and the town's coat of arms. Most of the company once more sought the 'Star and Garter' and dinner.

Some anxiety was caused at this stage, however, through the absence of a prominent P.M. of 'buirdly figure maist kenspeckle' who had left the main body some time previously with no ulterior motive, so far as then known, but ostensibly for the purpose of a quiet 'meditation among the tombs' in the vicinity of the Cathedral. An unavailing search was made. Handkerchiefs had just been requisitioned, when lo! there dawned a sudden and a great joy in the breasts of the brethren on finding their missing brother at the other end of the High Street wearing, indeed, no halo, but what looked like a most genial 'after glow.'

Having fared sumptuously and the usual toasts having been duly proposed and honoured, the party returned to the vicinity of the Loch and were photographed by our W. Junior Warden Bro. Forbes. The brethren thereafter visited and were hospitably entertained by Bro. Whyte at the Custom House Hotel.

Returning to the 'Star and Garter' tea was served tastefully.

Evening came all too soon—when amid the benisons of our memorable Host of the 'Star and Garter,' and laden with sweet flowers, we took our departures, waving our fond adieus and leaving the good old man literally and actually with 'The Last Rose of Summer.'

The return journey was made by way of Hopetoun Grounds and Queensferry, stopping at the latter for a mild libation, of course. Music, Mirth and Melody and the voice of Summer (or Summer's voice) were the predominating features and all arrived at Princes Street, safe and happy, about 10 p.m."

CHAPTER XX.

PAST MASTERS.

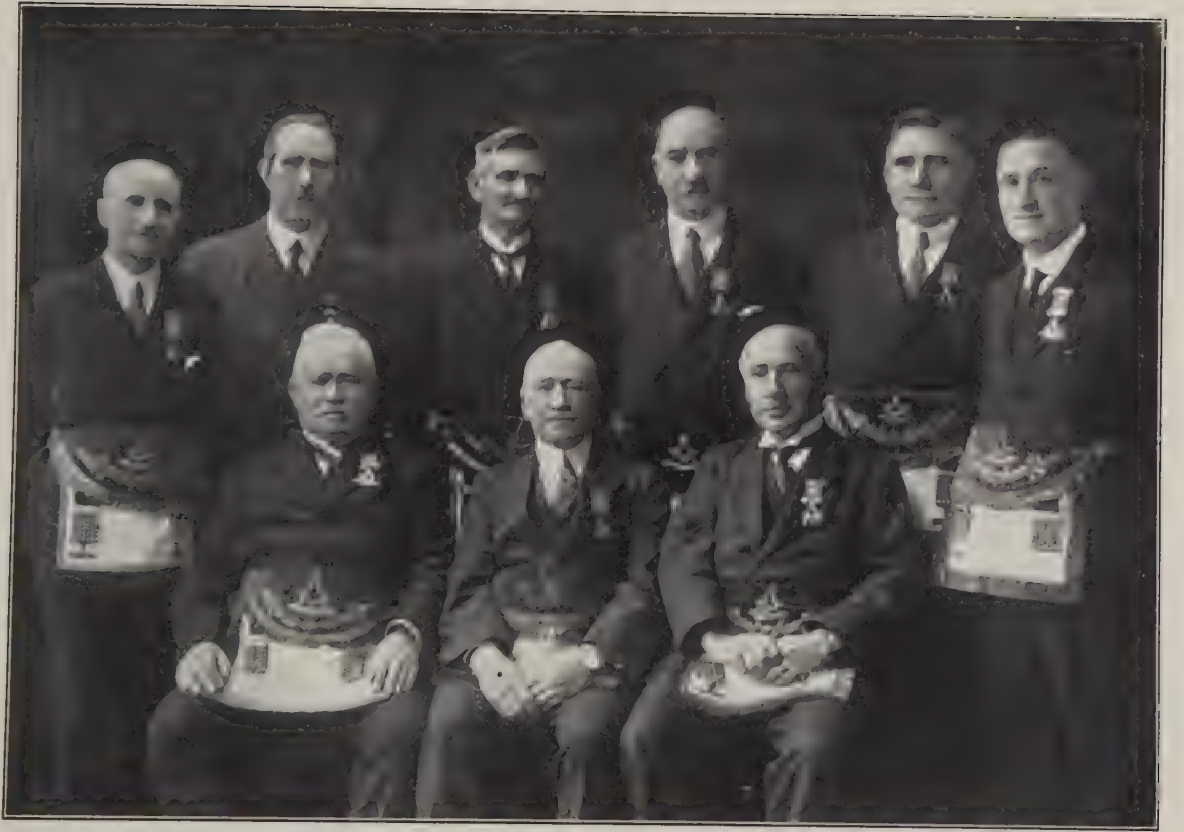
IN the Appendix to Br. Hunter's history, there appears a list of Past Masters brought up to the date 1882-83. It is stated that :—

" The following is a list of the names of all the Brethren who have held the Office of Master in the Lodge Journeymen so far as can be ascertained. The Minutes for a number of years after the Lodge was established have been lost, and any jottings that remain are very incomplete. The first Master of the Journeymen was no doubt Deacon Watson, who seceded with the Journeymen from Mary's Chapel, but his name nowhere appears as such either in the Records of that Lodge or in those of the Journeymen. It is likely, too, that William Brodie was Master when he and Robert Winram were apprehended and placed in confinement at the instance of the members of Mary's Chapel. It is not until we come down to the year 1723 that we for the first time get the name of the Master. The election of Masters took place yearly on St. John's Day, viz., the 27th of December of the years given, *so of course they were in office during the year following.*"

Bringing the List up to the year 1929, it is as follows :—

No.	Years.	No.	Years.
1 Andrew Brodie	1723	17 John Brigs	1754-55
2 George Ramsay	1724-25	18 Robert Jamieson	1756-57
3 Thomas Brownlee	1726-27	19 Alexander Crawford	1758-59
4 John Colville	1728-29	20 William Johnston	1760-61
5 Andrew Brodie	1730-31	21 Thomas Dickson	1762-63
6 William Henry	1732-33	22 George Dobbie	1764-65
7 William Brownlee	1734-35	23 Thomas Turnbull	1766-67
8 Robert Gray	1736-37	24 James Brown	1768-69
9 James Robertson	1738-39	25 Alexander Watt	1770-71
10 George Hunter	1740-41	26 James M'Pherson	1772-73
11 John Brownlee	1742-43	27 Charles Smith	1774-75
12 James Paterson	1744-45	28 Archibald Prentice	1776-77
13 James Calder	1746-47	29 James Wilkie	1778-79
14 Gilbert Duncan	1748-49	30 George Dobbie	1780-81
15 James Dick	1750-51	31 Alexander Crawford	1782-83
16 William Morison	1752-53	32 James Williamson	1784-85

SURVIVING PAST MASTERS (1930).



Back Row (reading left to right)—Geo. Andrews, Jas. Milne, Thos. Bogie, Geo. Ramage, Jas. Gall, Robt. Paterson
(1921-23). (1928-29). (1919-21). (1927-28). (1925-27). (1923-1925).

Sitting—Edwin Edwards, J. Baird McNab, J. Stewart Seggie, C.A., F.S.A.A.
(1910-12). (1904-1906). (1914-1917).

Absent—Wm. Bell, J. Ogilvy Hood, S.S.C.
(1901-1903). (1912-14).

No.		Years.
33	Adam Gillies	1786-87
34	Alexander Crawford	1788-89
35	Walter Porteous	1790-91
36	Peter Douglas	1792-93
37	James M'Kain	1794-95
38	John Grieve	1796-97
39	Andrew Neil	1798-99
40	John Mitchell	1800
41	William Moir	1801-02
42	Gordon Murray	1803-04
43	John Neil	1805-06
44	George Lorimer	1807-08
45	John Ness	1809-10
46	John Sommerville	1811-12
47	John Smith	1813-14
48	Robert Dobson	1815-16
49	Archibald Paterson	1817-18
50	George Clerk	1819-20
51	Alexander Russell	1821-22
52	William Burn	1823-24
53	John Lorimer	1825-26
54	Andrew Neil	1827-28
55	Thomas Miller	1829
56	Thomas Craig	1830
57	James Marr	1831
58	George Currie	1832-33
59	William Deans	1834-35
60	Archibald Kemp	1836
61	John Dewar	1837-38
62	Alexander Sudden	1839-40
63	William Davie	1841
64	Andrew Kerr	1842-43-44
65	William Bisset	1845-46-47
66	Robert M'Intosh	1848-49
67	William Jackson	1850-51
68	Walter Wright	1852-53
69	Duncan M'Ewan	1854
70	William Hunter	1855-56-57-58
71	John Lamb	1859-60-61-62
72	Daniel Robertson	1863-64
73	William Barton	1865-66
74	John Crooks	1867-68
75	Thomas Field	1869-70
76	Hugh R. Hendrie	1871-72
77	Peter Sinclair	1873-74
78	John Davidson	1875-76
79	Hugh Munro	1877-78
80	John Wilson	1879-80-81
81	Arthur W. Rennie	1882-83-84
82	Charles Robb	1885-86
83	George C. Douglas	1887-88
84	John M'Donald	1889-90
85	George Sime	1891-92
86	Richard Wood	1893-94
87	John Walker	1895-96-97-98
88	Geo. Ross Lumsden	1899-1900
89	Wm. Bell	1901-02
90	James Ewart (also 1906)	1903
91	James Baird M'Nab	1904-05
92	James Ewart (See 90)	1906-07
93	John Smart	1908-09
94	Edwin Edwards	1910-11
95	J. Ogilvy Hood	1912-13
96	J. Stewart Seggie	1914-15-16
97	Wm. Allan	1917-18
98	Thomas Bogie	1919-20
99	Geo. Andrews	1921-22
100	R. Paterson	1923-24
101	James Gall	1925-26
102	George Ramage	1927
103	James Milne	1928

Of the above, the following are still alive (1929) :—

Wm. Bell.
James Baird M'Nab.
Edwin Edwards.
J. Ogilvy Hood.
J. Stewart Seggie.
Thos. Bogie.
George Andrews.
R. Paterson.
J. Gall.
George Ramage.
James Milne.

With regard to most of the Past Masters who have gone to the Grand Lodge above, much might be written. Funeral

Lodges have been held in memory of them all but unfortunately the orations delivered have not all been recorded.

Of recent funeral lodges here is an extract from the Minutes regarding P.M. Br. Barton, to whose memory a Funeral Lodge was held on 11th December 1900 :—

" An impressive service followed during which Brother A. W. Rennie, P.M., gave an oration on the private life and on the masonic career of Br. Barton. He was initiated a member of this Lodge on 11th April 1861 and continued to take an active part in its management until about the year 1895 when the frailty of the body, which is the inevitable accompaniment of advancing years, compelled him to desist, but it is within my own knowledge and many other among you, that he continued to take a keen interest in the affairs of this Lodge and the Craft in general up to the last. He filled a number of responsible offices in the Lodge including that of R.W.M. from 27th December 1864 till 27th December 1866.

" He was himself Treasurer for fifteen years and afterwards and until his death Honorary Treasurer. He filled every office with the greatest acceptance. He was always a friend in need and truly an upright man and mason and one whom it might behove us well to remember. While we cannot but deplore his loss, his memory will remain long green among you, and we must with all due humility and reverence offer up our prayers and thanksgiving to the Great Architect for sparing him to be with and amongst us until 10th March 1900 when he passed away to the ethereal Lodge on high at the advanced age of 86."

References to the death of Br. Wm. Allan, who was R.W.M. 1918-19, were made at a Special Meeting of the Lodge held on 7th June 1920. The Right Worshipful Master, Br. Thomas Bogie, made reference to Brother Allan's death in the following words :—

" Brethren, as a Lodge we meet this evening under the shadow of a dark cloud which has crossed our horizon. As most of you are aware we have sustained a grievous loss through the death of our esteemed I.P.M., Brother William Allan. He was a brother beloved by all who knew him and by those who have known him longest he was esteemed most. We will long miss him from his accustomed place in the Lodge, for his kindly words and for the sterling advice and words of encouragement so freely given at all times.

" Brethren, Brother Allan's life to me was like the picture of a beautiful river from which we may learn many lessons. As the source of the river is small, so the beginning of Brother Allan's life was humble. As the river in its course broadens out, so also one can trace in the years of Brother Allan's life the broadening of his views and the beauty of his works. Again in the river bed there are many small pebbles which we would compare to the small worries in one's daily life, and as we look upon the water we see it passing on without a ripple. Such was the course of our esteemed brother's life. Further on in its flow the river comes upon larger stones which again could be compared to the larger troubles met with in this life. The river instead of dashing itself to pieces against these stones, divides, goes around them, meets again and unites in one strong stream. So did our brother meet the larger cares and worries natural to all. Again, as the river in passing those larger stones made music to the beholders' ears, so Brother Allan in surmounting those obstructions made music, which was always in Harmony and Brotherly Love. As we look upon the river banks we can see by the beauty of the green verdure its life-giving properties. Those of us who have been associated with Brother Allan have thus felt his power to stimulate our mental development. As the river passes on into the great ocean and loses itself in the sea of eternity, so our brother has passed through the dark waters to reach the blissful shore.

" Brethren, let us make his life our example. Let us link up the broken chain and carry on. His last message to the Lodge given to Brother Brindle was in his own words :—' Go down to the Lodge and tell them to carry on and make no difference. Come back and report how they are getting on.' Let each of us weave into the web of our life a garment such as his was, which from its texture and beauty was lovely to behold. He has gone to the Great Overseer of the Universe with work for inspection and approval, which was good work, square and true. It will entitle him to his wages and we know he will have had the Great Architect's welcome, ' Well done, thou good and faithful servant, enter thou into the joy of thy Lord.' "

Brother J. Stewart Seggie, Past Master, then addressed the Lodge :—

" Brethren, Brother William Allan, Past Master and a member for nearly 30 years of this Lodge, has ere now ascended the sacred winding stairs and learned the secret we all shall know yet none reveal. The wisest of us here knoweth not how soon Death shall open its gates to us. It is through the Gate of Death that the poor, the rich, the weak, the strong, find eternal bliss and glory in the realms beyond. As has oftimes been repeated within these walls, let us ever remember that in Death, wealth is mere rubbish and rank a fleeting shadow ; that amid the darkness of the tomb the gems of righteousness alone preserve their brilliance ; that honour is granted at the hands of the Most High to the good and true only.

" From the Lodge below our brother has been exalted to the glorious companionship of that undissolving Lodge above. His work on earth in the great building of humanity has not been in vain. He has left his mark in many directions. To the youngest Entered Apprentice, he proved the real Master in those excellent qualities of kindness and forbearance displayed throughout his life and inborn in him. Always ready to advise and plan out the work best suited for the individual, he was endeared in everyone's heart. To the Fellowcraft seeking knowledge in his masonic career, Brother Allan was ever ready to encourage healthy and honest study. Thoroughness was his watchword and with that excellent persevering spirit he imbued all who sought his advice. As a Master Mason he proved himself the ' true master ' and rose on the stepping stones of his dead self to higher things. How well will most of us remember and how long will we cherish the sustained interest Brother Allan took in the lasting lessons taught to Master Masons. How, as a true master he proved on his deathbed that these lessons to him were real and live. ' Brave in the face of death ' could truly be inscribed in brazen letters on Brother Allan's tomb. He dreaded not the dark valley but looked forward to the sunshine beyond, to view the bright star above and to learn the purposes of the Divine Architect in all their splendour. Few who have witnessed the passing away of this earthly frame will ever forget the calmness with which Brother Allan faced his Maker. In his own words ' he would die as all good masons should ' looking forward to be received with those welcome words, ' Well done, good and faithful servant.' He has ' marked well ' and has left behind an everlasting testimony to his fellow brothers that real masonry can, and will always, bring out the best within us.

" Brethren, we have sojourned with Brother Allan during his pilgrimage of life, we have worshipped round the same altar ; let us therefore continue throughout the remainder of our lives to emulate our deceased brother's many virtues and look forward with joy to a re-union in the Grand Lodge above where the Great Architect lives and reigns for ever.

" As in masonic life Brother Allan proved himself the true mason, so in his private life he proved himself the real man. To those in daily touch with him, he was ever the same real, good and true man. His manner was marked with affability, kindliness and geniality. His greeting was sincere and his encouraging words to those requiring his advice were rarely if ever forgotten. To the point and always apt were his criticisms of men and things, and it has truly been said of him that his criticism was always without offence. It was given in the real spirit of the gentleman and no one could take offence at his words. His wide circle of friends is a testimony of the esteem in which he was held and his life-long connection with that well-known firm in Edinburgh proves in itself, his sterling qualities.

" He will be missed in many directions. On the Merchants' Golf Course, where he was a very popular member and genial golfing partner ; in the Order of Scottish Oddfellows, where he took an active interest in Friendly Society work, having acted as Noble Grand Master of the City of Edinburgh Lodge ; and in many private ways his genial presence and able counsel will be missed. ' He has gone the long lone road, to secure at its end that blissful rest from his earthly labours.' "

Of the Past Masters still alive, it would be invidious to draw any distinctions. Some future historian of the Lodge will no doubt dilate on the many excellences of character exhibited by all of them. Suffice it to say that one and all loyally support the reigning Master and grace the Lodge on every possible occasion.

Special mention, however, must be made of the oldest living Past Master, Br. William Bell. He was initiated in Loyalty Lodge, No. 358 E.C. on 17th February 1881 and affiliated to Lodge Journeymen Masons in 1896. At the time he was affiliated to No. 8, Br. Bell was Janitor at the Edinburgh Academy where as a Navy pensioner he went in 1888. Br. Bell is still remembered as the one who was always best qualified to reply for the Navy, in which he served from 1864 to 1884. His remarks on the " old wooden walls " were greatly appreciated, and while Br. Bell is now in his eighty-ninth year, many still express the hope of seeing him in person in the lodge again. He has now taken up his abode at Chelmsford but " is glad to see any one taking an interest in No. 8 " (this from a letter written by himself to one of the Past Masters of No. 8). Br. Bell, during his reign of office, had not only to take an interest in No. 8, but had to hold the scales and balance the interests of Society and Lodge members, a very difficult task indeed. His breezy manner, a legacy from his naval service, went a long way to successful working and administration and the sincere wish of every member of the Lodge is that he will still be spared many years to enjoy good health and memories of No. 8.

CHAPTER XXI.

Our Daughter Lodge.

IT is an old saying in the Scottish Midlands that "a man is nae man ava till he hae a dochter"; Lodge Journeymen Masons waited 58 years before reaching that pitch of perfection. Fifty-eight years of success as an operative lodge had resulted in an unwieldy number of members; this gave an impetus to the idea of creating another operative lodge, yet, when the proposal was put forward, opposition was not lacking and a section of the members objected to the proposed hive off. This difference of opinion was finally settled by Grand Lodge granting a Charter on the 19th August 1765 under the name of St. James Operative Lodge, No. 124, to Robert Leighton, John Traquair, James Taylor, Alexander Peacock, James Brown, John Couper, Peter Stuart and others, most of whom were members of the Lodge of Journeymen Masons, No. 8. The number 124 was assigned to the new lodge and the colour of its clothing, red. No change was made till 1820. When the Roll of Grand Lodge was revised and adjusted, the number of St. James was altered to the present number, 97, and the colour of the clothing changed to blue. As was usual in operative lodges of the period, a Society for the relief of the sick, and the burial of the dead was instituted, and continued to exist till 1835. Like many other old lodges, great carelessness seems to have been displayed regarding the safe custody of minute books and lodge belongings. No minute prior to 1835 can be traced. Like Lodge Journeymen, St. James Operative also bought stores of grain to supply to their members at cost price during the years of scarcity at the beginning of the nineteenth century. In the early days it was customary to hold a lodge festival on the 1st of May, that date being St. James Day, but after the death of Bro. Peacock (a founder and the then father of the lodge) in 1817, this festival was discontinued. A portrait of Bro. Peacock painted in 1803 by G. Watson (the first President of the Royal Scottish Academy) still hangs on the wall, but a clock made by Bro. Greig and presented by him to the Lodge, has not been seen since the removal of the Lodge from Writers' Court. A mallet made from a piece of the altar of Mary of Guise disappeared about the same time.

An ancient oak chest found in the Steeple of St. Giles Cathedral in 1830 still remains in the possession of the lodge. A snuff-box was presented to the Lodge by Bro. Comrie on 4th June 1863.

The Brethren of St. James were not always absorbed in masonic speculation, for we read of annual Balls and Picnics and the gay doings connected with them.

The fees charged by St. James Operative Lodge are worthy of quotation. In 1797 operatives paid 40 shillings and speculative masons 45 shillings ; maximum sick money 5/- per week ; funeral money £3. This amount was gradually increased till in 1826 the entry money was £5 inclusive, sick money 9/- per week, funeral money £5. Next year, 1827, the entry money was reduced to £3, sick payment 7/-. In 1830 the entry money came down to 30/-, sick money 5/-, funeral money £3. In 1834 the money allowance to sick members was entirely suspended, and on the 26th March 1834 the Benefit Society was dissolved with the concurrence of five-sixths of its members. Until the year 1840 only operative masons could be elected to the chair ; but in that year a lawyer, Bro. John Dunn, was installed as R.W. Master.

9th May 1865 found 250 brethren gathered together in the Freemasons' Hall in George Street to celebrate the Centenary of St. James Operative Lodge, R.W. Master Bro. David Bryce in the chair ; 9 Past Masters of the Lodge were present. The proceedings were graced by the M.W. Grand Master Mason and a deputation of 24 members of Grand Lodge ; 14 sister lodges were represented, and, of these, Lodge Journeymen had the large deputation of 25 brethren. Lodge St. James spent £20 on this celebration.

For many years the lodge met in the old room in Writers' Court until modern requirements dictated an extension of the Municipal Buildings, when a payment of £1250 to Lodge St. James bought the right to demolish this old home of Craft Masonry. During a couple of years the lodge met in the two small rooms at the top of the former Grand Lodge premises in George Street, till the purchase of 1A Hill Street provided a new home costing £1500.

Success followed the change of scene to such an extent that the new accommodation speedily became too cramped and necessitated another removal, this time to Forth Street, where premises worthy of the lodge were secured, and now that the necessary alterations have been made, the members may look forward with confidence to a pleasant and satisfactory sojourn in their new home. Since the days of John Dunn, speculative rather than operative Masters have been much more frequent in the chair of St. James. Some of the oldest among us can remember David Bryce and his quiet and dignified bearing; James Melville, great on correct ritual and one of the compilers of the best "mark" ritual—so good indeed that the Grand Mark Lodge of England adopted it in preference to their own. Later on came H. G. Lampard and Harry Rawson, two genial Yorkshiremen. John Fraser who always liked to see things done in order, the two Peters, Finnie and Fisher, with M'Queen coming between, Robert Burns Brown with his humorous recitations, and James A. Stobie, a sound and earnest worker for the lodge.

The more recent occupants of the Chair of King Solomon are all good examples of the Craft Work in St. James Operative, and in their hands the safe guidance and prosperity of the lodge are assured.

CHAPTER XXII.

Biographical Notices of Deceased Office-Bearers.

BR. WM. HUNTER in his history states with reference to the deceased office-bearers that :—

" It is a matter of regret that very little is now known of the personal or masonic history of the office-bearers of the Lodge prior to the last thirty or forty years. Their names no doubt appear in the books, but little that they said or did is recorded. It is not until we come down to our own times that we are able to pick up a few particulars regarding the lives of brethren who once acted a prominent part in the Lodge, but who have now left it, and gone the way of all living. I propose to occupy this and the following chapter with brief biographical notices of several of the recent office-bearers of the Lodge, regarding whom I have been able to obtain what, in some instances, is certainly after all a very scanty amount of information."

Br. John Gibson greatly distinguished himself by the deep interest which he took in the affairs of the Lodge, particularly after he was appointed to the office of Treasurer in 1811. His services in this capacity were highly appreciated by the Brethren. Br. Alexander Russell, in proposing a motion to present him with a testimonial, the expense of which should be defrayed from the funds of the Lodge, stated that his care of the funds and his great accuracy and fidelity in the discharge of his duties could not have been surpassed. The motion, which he made, was cordially and unanimously agreed to ; and on the 16th February 1821, Br. Gibson was presented with a silver tea service, with a suitable inscription. He continued to hold the office of Treasurer until his death, which took place in the beginning of August 1825. The Brethren sent a letter of condolence to his widow, in which they bore testimony to the useful and unwearied services which he had rendered to the Lodge. They stated that he had endeared himself to them all by the care and fidelity with which he had kept his accounts ;

by the attention he had paid to the letting of the Lodge's property and the collecting of the rents ; by keeping his door ever open to applicants for relief from the funds ; by his constant attendance at the meetings ; by his anxious and unremitting endeavours to promote the prosperity of the Lodge and the welfare of the Brethren generally ; and by his open, steady, and disinterested conduct on all occasions.

The Journeymen subsequently erected a monument at his grave in the West Church Burying-ground, and it and the grave itself were formally handed over to his son-in-law, Br. Henry Cochrane, at the meeting of the Lodge on St. John's Day, 27th December 1866.

Br. Alexander Sudden, a native of Earlston, and an operative mason, was a very much esteemed Brother of the Lodge. He was an expert workman, an exemplary Christian, and an Elder in the Secession Church, Portsburgh, then under the pastoral care of the Rev. James Robertson, For some years he acted as foreman to Mr Charles M'Gibbon, a builder at one time well known in Edinburgh. In consequence of a difference which he had with the Masons' Union, he left Mr M'Gibbon's employment and commenced to do mason work on his own account. His wife died in 1838 and left him with a number of young children.

Br. Sudden was admitted a full member of the Lodge on the 18th of May 1821. He acted for several years as one of the Managers of the Lodge, and in 1837 was appointed Substitute Master. He was raised to the Chair on St. John's Day 1839, and filled it for two years with great acceptance. In 1842 he was appointed Treasurer of the Lodge but he held this office only about six weeks. He was afflicted with what is called the "Masons' trouble," and died in the beginning of February 1843 and was interred in the Greyfriars' Churchyard. His children were left in destitute circumstances ; but the Journeymen exerted themselves in their behalf and succeeded in getting them all provided for.

Br. George Currie, who was admitted into the Lodge in August 1822, for a number of years took a prominent part in its proceedings. He was a very shrewd and intelligent Brother. He had read much, and thought more. He was, of course, an operative mason, and wrought at several public buildings in

Edinburgh, particularly at the University. The mallet, which he used when employed at this building, is still preserved in the hall of the Lodge. After the depression in the building trade in 1825, he emigrated to the United States of America, and remained there some time working at his trade, and paying occasional visits to some of the Indian tribes. He had much to say after returning to Edinburgh on what he had seen and heard in America. Among other things, he said that he greatly disconcerted an Indian Chief one day, who was boasting that he was more accomplished than the white man. He could speak, he said, two languages, whereas the white man could speak only one. George looked into the Chief's face and said, "Your highness, the reason of that is plain; your language is so rude and defective that it is not worth the pains of a white man to learn it." He was a member of the Lodge for twenty-five years. He occupied the post of R.W. Master in 1832 and 1833 and for twelve years acted as Clerk to the Lodge. In calling the roll he was wont to remark after reading the first name, "Brethren, that is a kittle position to occupy." He was subject, like so many other operative masons in Edinburgh, to the peculiar disease with which they were afflicted. He was forced, therefore, to abandon the mason employment, and, during the latter years of his life to support himself by selling tea. He died in the beginning of April 1848, and was interred in the Grange Cemetery. A monument to his memory was, in 1852, erected at his grave by the Brethren of the Lodge. Br. David Lind gave the principal stones from his quarry at Binny, and Br. David Kerr executed the carving and lettering—both gratuitously; and for these benevolent deeds they received the thanks of the Lodge.

Br. William Bisset was another notable member of the Lodge and was held in very high esteem. He was, of course, an operative mason, and towards the end of his life was employed as a Clerk of Works. He was the son of Br. Hugh Bisset, who died in June 1847, after having been a member of the Lodge for fifty-one years. For a considerable time this aged brother held the office of Chaplain, and used to say that for fifty years he had never once been absent from the annual meeting on St. John's Day. He had another son, James, who, for a number of years, was an extensive builder in Edinburgh, and was also a member of the Lodge. William was raised to the Chair in 1845, and filled it for three years. He died at Kirkwall in January 1849, where he was employed superintending repairs on the Cathedral of St. Magnus, and was interred in the burying-ground that surrounds that venerable edifice. He was so much esteemed by his fellow workmen that they erected a monumental stone to his memory at his grave.

Br. James Smith long held the office of Treasurer of the Lodge, and is still vividly remembered by the older members for his eminent services. He was born on the 11th November 1802, in Buccleuch Street, Edinburgh. His father and mother were natives of Perthshire, and shortly after their settlement in Edinburgh set up a dairy establishment from which they earned a livelihood so long as they lived. When he had fully reached his twelfth year he was bound an apprentice to James Ritchie, a builder in Edinburgh, to learn the craft of a mason. The time at which he commenced his labours as an operative was memorable, and to it he was wont very often to refer. On Sabbath, the 18th of June 1815, was fought one of the most momentous battles of modern times, viz., the battle of Waterloo. It was not only a great conflict in itself, but it was most decisive and important in its results, as it entirely broke down the gigantic power of Napoleon I., and freed Europe from the thraldom and terror in which it had been held for years. On the morning of Monday, the 19th of June, the day after the battle, and before the intelligence of it had reached this country, Mr Smith wended his way to Charlotte Square, then in the course of erection, and there and then for the first time handled the mallet and chisel, which he was destined to wield more or less for a period of fifty-two years. After he was withdrawn from Charlotte Square, the most important building at which he was employed during the course of his apprenticeship was St. John's Episcopal Chapel, at the west end of Princes Street, which was chiefly erected in the year 1818. After he became a journeyman, the principal buildings at which he wrought were St. Stephen's Church, the Orphan Hospital at the Dean, the Exchequer buildings in the Parliament Square, the Royal Institution on the Mound, and the Assembly Hall on the Castle Hill. Br. Smith from an early period of his career as an operative, was distinguished for the taste which he displayed and the pains which he bestowed on the work under his hand. He was one of the best hewers of his time and generally got some of the most delicate and difficult portions of the work to perform at the jobs at which he was employed. It was his excellence as a hewer that led to his engagement as a stone carver. He entered the service of Messrs Blackadder & Yule, stone carvers in this city, and remained with them for a number of years. He left their employment in the end of 1842, and entered into an engagement with Mr, now Sir John Steell, the eminent sculptor, and in his service he continued till his death.

Br. Smith was initiated into the mysteries of the Craft in the memorable year 1822. In the autumn of that year George IV. visited Scotland, the only crowned sovereign of the British Empire that had been in our ancient kingdom for 150 years. During his short stay in the neighbourhood of this city, there was a grand Masonic display at laying the foundation stone of the National Monument of Scotland on the Calton Hill. The books of our Lodge do not enable me to speak positively, but I infer that he was present on that occasion as a newly-initiated Journeyman Mason.

On the 14th of February following, when Alexander Russell was the Right Worshipful Master, he was proposed as a member of the benefit society connected with the Lodge, by Alexander Burn, Senior Warden, and Andrew Mailler, Junior Warden, and at the quarterly meeting in May he was put on the roll as a full member. At that time the Lodge was in a state of great prosperity. A large portion of the operative masons of Edinburgh were connected with it. The building trade was prosecuted with extraordinary vigour. Whole streets in the New Town were simultaneously springing up with most wonderful rapidity. Everybody connected with the craft was fully employed, and in the receipt of good wages. Money was circulating in abundance and men were living in a state of luxury and extravagance, as if these days of prosperity were to last for ever. But the year 1826 had not been ushered in when a terrible crisis came. Disasters and bankruptcies followed on the back of each other. Building operations were almost entirely suspended. Many persons were reduced to a state of beggary. Hundreds of operatives were thrown idle, and were forced to scatter themselves over the land in search of employment. The Journeymen Lodge shared in the general crash. Its members fell rapidly off, and its funds were diminished. Its financial affairs were still further embarrassed by an arrangement made in the heyday of its prosperity, to give an increased allowance to members when on the sick-roll. The Lodge lingered on for a number of years and made little improvement.

Br. Alexander Sudden, who had previously been R.W.M., was appointed Treasurer in 1842 but he only held that office six weeks and died on the 20th of January following. On the 9th of February Br. Smith was elected his successor, and he continued to hold the office till his death, a period of fully twenty-four years. As Treasurer he was attentive, painstaking, and methodical. He studied accuracy with the most scrupulous care. It was rare, indeed, that any error or omission was found in his accounts. When his health would permit, he was always at his post on quarter nights, gathering in the cash, and he was equally punctual in discharging the liabilities of the Lodge. No member on the sick-roll, no relatives of a deceased Brother, or tradesman that did work for the Lodge, had reason to complain of the want of attention on his part. The house property of the Lodge in Clyde Street and Rose Street was the special object of his care. He waited on the tenants, drew the rents, attended to repairs, and, in fact, acted in every way as if the property had been his own. He was a most careful custodier of the funds. He looked suspiciously, I may say adversely, on any project that did not appear likely to augment them.

When he took office the funds, as I have said, were at a low ebb. The account in the bank was all but exhausted. The accessions to the ranks were not numerous. A considerable torpor had come over Free Masonry generally, and the prospects of future wealth and stability were rather gloomy and discouraging. It was fortunate that at this depressed epoch of the Lodge's history, Br. A. Kerr was elevated to the Chair, and Br. Smith invested with the care of the purse. The careful and complete style in which Br. Kerr performed the work of initiation was the theme of general remark among the Craft in Edinburgh, and gave a tone and standing to the Lodge, which it possesses to this day. The consequence was, that numbers began again to repair to the Lodge to receive instruction and qualification to take their place in the great Brotherhood of the Order. By a prudent and economical management of the funds, extravagance was checked, and a confidence established that every Brother would receive full justice. The allowance to members was put on a more correct footing, and the Lodge was opened up to good men of all ranks and professions, instead of confining it, as it had hitherto almost exclusively been, to operative masons. The consequence was, that better days began to dawn for the Lodge. It was restored to something like its former greatness, when the hall could scarcely contain the numbers that flocked to its meetings. The work of the Lodge was carried on with a great amount of cordiality, vigour and success. Every member was actuated by an admirable *esprit de corps*, and anxious to uphold the renown of the Lodge, and to add to its credit and stability. Ere long, the funds were not merely sufficient to meet all liabilities, but to leave year after year a constantly increasing balance in the bank.

Br. Smith gave his services to the Lodge gratuitously. He laboured from year to year without the hope of fee or reward. The power that moved him to action was a love for the cause, and an anxiety to keep the Lodge in an independent and solvent position. It would not be easy to estimate the time that he bestowed on the Lodge's affairs. A great deal of what he did was not of a demonstrative character, and was apt to be passed over without notice. The Brethren, however, were not insensible to the benefits which they derived from his services. They appreciated his unwearied care, and put unbounded confidence in his integrity. On St. John's Day, 1849, the Lodge presented him with a handsome silver-mounted Bible ; and on St. John's Day 1862, a further manifestation of its gratitude and approbation was given by putting into his hands a purse containing fifty-two sovereigns.

About twelve years previous to his death he had a severe attack of rheumatic fever. It was brought on, as he used to relate, by an overheat which he gave himself. He was sent, along with Mr James Carnicelli, the modeller, to take a cast from the face of a person who had died in the neighbourhood of Dunbar. The house to which they went was somewhat distant from the railway station and they allowed themselves too little time to return by the last train. They observed it careering for the station, while they had still some distance to travel. They exerted themselves to the utmost, and just reached the station in time, but Br. Smith was in a state of profuse perspiration and exhaustion. A cold shivering, ere long, crept over him and was followed, after his return home, by fever and rheumatism. The attack of these fell disorders made a great change on his whole system. His joints and limbs were racked and distorted, giving him excruciating pain.

Br. Smith afforded a noble example of fortitude, patience and independence. His infirmities were such as would have sunk ordinary men into a state of the greatest depression, and been held a sufficient warrant for abandoning labour altogether, and living in idleness and dependence. Far different was the conduct of our late friend. He was still courageous and strong-hearted. He disdained to eat the bread of idleness. He laboured, with few intermissions, and to the utmost extent of his strength, almost to the day of his death. It was fortunate that in the latter part of his life he found so kind and indulgent a master as Mr Steell. That gentleman, when he saw his bodily powers impaired by disease, did not do what some masters would have done, cast him out of his employment. On the contrary, he kept the door of his studio always open to him, and by giving him such employment as he could do, enabled him to be useful without over-taxing his diminished strength. I have often heard our deceased Brother speak of Mr Steell in terms of the highest respect. He evidently had not merely a great admiration for him as an artist, but a warm affection and attachment to him as a man. I have reason for thinking that the regard was to some extent reciprocal, and that Mr Steell appreciated his worth and integrity and reposed in him the utmost confidence. As members of the Lodge Journeymen, we feel grateful to Mr Steell for the uniform kindness and indulgence which he extended to our late brother. We are confident that it will not detract from his laurels, or lower him in the esteem of the thousands in all parts of the world, who know his name, who admire his works and appreciate his talents, that he befriended a disabled workman, that he overlooked his deficiencies and sympathised with his infirmities, that he gave him the means of earning an honest livelihood, and thus kept him from a state which to him would have been one of the greatest pain and degradation, that of being dependent on the bounty of others. He never got rid of his rheumatic affections. They tortured and very much disabled him to the day of his death. For four years previous to his death he was also afflicted with bronchitis, and it was this disease that brought his sufferings to a close on the 23rd of May 1867. A large number of the members of the Lodge accompanied his remains to their resting-place in the West Kirk burying ground.

Br. Robert Phemister, another office-bearer of the Lodge, was a most excellent man and a very worthy brother Mason. He was born on the 24th of August 1801 at No. 10 Gifford Park, Edinburgh. His parents were natives of Morayshire, and, after residing a short time in Edinburgh, removed to Haddington, where Robert spent the early part of his childhood. His father, on returning to Edinburgh, opened a victual-dealer's shop in Rose Street and Robert was sent to a school taught by a Mr Adams, at which he made considerable progress in the ordinary branches of education and acquired a taste for reading, which he retained to the end of his life. His father died in 1811, and after this bereavement his mother removed from Rose Street and opened a small grocer's shop in Lauriston Street. At the age of thirteen young Phemister was bound an apprentice as a house-carpenter to Mr Gordon, builder, whose workshop stood near the corner of Stafford Street. He applied himself diligently to his business and became a tasteful and expert craftsman. After the expiry of his apprenticeship he wrought as a journeyman with several masters. His last employer was Mr John M'Cammond, whose workshop stood at the top of Leven Street, and this gentleman dying in 1824, Br. Phemister commenced business on his own account as a jobbing carpenter. His obliging disposition and the care and skill that he brought to bear on his work, made his services much appreciated, and he found no difficulty in obtaining a sufficient amount of employment, but he seemed averse to undertake it beyond what he could perform with his own hands.

On the 15th October 1828, he married Margaret Hannay, a native of the parish of Dalrymple, Ayrshire, who, by her kindly disposition and careful attention to household affairs, proved every way a worthy helpmeet. They had a family of ten children, some of whom died in infancy.

Br. Phemister's attention was attracted about the year 1821 to a course of Lectures which were at that time being delivered on the Sabbath evenings by the late Rev. James Simpson, minister of the Secession Church in Reekie's Court, Potterrow, and which were afterwards published under the title of "Simpson's Evening Exercises on Jonah." The earnestness of the preacher, and the simplicity of the language in which his thoughts were expressed, combined with the interesting subject expounded, led to his attending regularly Mr Simpson's ministrations and ultimately becoming a member of his congregation to which he remained attached throughout the whole of its varied circumstances, under the ministry of Dr. John Ritchie, under that of Dr. Alex. Wallace, and that of the Rev. Thomas M'Ewan. He was, on several occasions, requested to become an office-bearer, but declined, until the year 1865, when he was elected an Elder, and was ordained on the 2nd of July of that year. From his early knowledge of God and his hallowed domestic affections, he had, in the course of Providence, undergone a special training for the duties of that sacred office, particularly in a congregation largely composed of working men. No one could sympathise more deeply with that class; none knew their difficulties better, or the allurements and temptations to which they were exposed; and therefore his word of counsel—no long lecture—was always befitting the circumstance of the case he had to deal with. He was also much esteemed among his brother elders and the members of the congregation generally.

Br. Phemister became a member of the Lodge in the memorable year 1822. He filled various subordinate positions and in 1848, on the death of the Clerk, Br. George Currie, he was appointed to that office. He had cultivated his mind with considerable care and had practised himself in English composition; besides he had acquired no small proficiency as a penman. He thus possessed special qualifications for discharging the duties of a Secretary. The minutes which he drew up were always tersely, yet clearly, and sometimes even quaintly expressed, and were engrossed with great neatness and care. His books were in fact models of accuracy and taste. During the lengthened period that he was engaged in drawing up the minutes, scarcely a blot or erasure occurs. He received a small salary for his services, and the Brethren, on the 27th December

1854, presented him with a gold pencil case and a silver snuff-box, with the following inscription, viz., "Presented to Br. Robert Phemister from the Members of the Lodge Journeymen Masons, Edinburgh, No. 8, as a mark of esteem for his services as their Secretary, 27th December 1854, N.L. 5854." His ever cheerful smile, his cordial brotherly greeting, his hearty appreciation of social fellowship, his skilful execution of several favourite songs, and his zealous devotion to the discharge of his duties as secretary, greatly endeared him to all the Brethren of the Lodge; and universal regret was felt when, by failing health, he was compelled on St. John's Day 1872, to resign the office which he had held for a period of twenty-four years. He only survived till the 26th of March following, when he fell asleep from all his cares. The Brethren not only in large numbers accompanied his remains to their resting-place in the Grange Cemetery, but they held a funeral lodge in his memory when Br. Andrew Kerr delivered a funeral oration, and did ample justice to his virtues and his merits. To that oration I am principally indebted for the particulars which I have given regarding the life of our deceased Brother. The members of the Lodge, I may further state, erected at his grave in the Grange Cemetery a monumental stone to his memory.

Br. Robert M'Intosh was another member who, for some years, took an active part in the business of the Lodge. He was born on the 25th of January 1819 at Waterside, in the parish of Forgan, in the eastern district of Fifeshire. His father was Alexander M'Intosh, a tailor by trade. When he had arrived at an age capable of being set to work, he preferred the calling of a stone mason to that of his father. He was accordingly apprenticed to Mr John Hutchison, builder, then resident at 5 Mackenzie Place, Stockbridge, Edinburgh. His first efforts in using the mallet and chisel were put forth, it has been said, at a public Institution near the Dean. This must have been the Orphan Hospital, which was completed about 1834. While still an apprentice, he went in 1836 to a job at Macbiehill House, belonging to Mr Beresford, in the parish of Newlands, Peeblesshire. The work there was of considerable extent, as it was the converting of an old fortalice into a handsome modern mansion, and of course it furnished employment to masons and other tradesmen for two or three years.

Br. M'Intosh, after returning from Macbiehill, wrought as a journeyman with one or two builders in Edinburgh but he was too good a workman to require often to change his masters. He was with old Mr Kinghorn when he rebuilt Canonmills Bridge, and some time after he took service with Mr Charles M'Gibbon, an extensive builder in Edinburgh, whose foreman was the old and very worthy Brother and Past Master of the Lodge, William Davie. While he was with Mr M'Gibbon he wrought at various jobs and particularly at a large one at Mavisbank House, near Loanhead, then belonging to a Mr Mercer.

One of the principal incidents in Br. M'Intosh's career as an operative mason, was his engagement with Mr Robert Forrest, the distinguished sculptor, who for more than twenty years had an Exhibition of Statuary within the enclosure of the National Monument on the Calton Hill. How his intimacy with Mr Forrest began I have not learned, but it was most likely his skill in handling the chisel that recommended him to the notice of the artist. For several years he laboured along with Mr Forrest in converting huge blocks of sandstone into the appearance of man and beast. Mr Forrest had a great respect for him, not merely as an expert and tasteful workman, but as an agreeable and intelligent companion. He treated him very much as a member of his family, consulted him in his artistic proceedings, and employed him on gala days and often at other times as the cicerone of his Exhibition. He continued on intimate terms of friendship with Mr Forrest so long as that gentleman lived.

Among his various artistic labours on the Calton Hill, I know Br. M'Intosh assisted in executing the statues of Queen Elizabeth and the Duke of Monmouth, which are now to be seen in the grounds of D. A. Paterson, Esq., Restalrig Park, Leith. He also had a principal share of the labour in producing Napoleon I., Mazeppa, and King James V. attacked by a gipsy at Cramond Brig, statues which now adorn the beautiful lawn round Earnock House, near Hamilton, the seat of James Watson, Esq.

After leaving Mr Forrest's employment, Br. M'Intosh was engaged as a foreman by Br. William Jackson, who carried on a considerable amount of building work in Leith, Edinburgh, and other places. One of Mr Jackson's last jobs was the erection of the Poorhouse at Leith. From some cause or other he fell into financial embarrassment, and thus was under the necessity of leaving this country and going to Australia. Br. Jackson, besides a builder, was also a pavement merchant. He had two yards, one at Scotland Street Station, Edinburgh, and the other at Sheriff Brae, Leith. Br. Duncan M'Ewan, who was also a foreman with Br. Jackson, got the Edinburgh yard. He was a member of the Lodge and when Br. Walter Wright left the chair in 1854, he became Master. He only occupied this post a few months as he too fell into difficulties and left the country.

Br. M'Intosh got the Leith pavement yard and entered on a more fortunate career than his predecessor. He went cautiously and industriously to work, affected no superior airs, and contented himself with a moderate style of living. He came before the Lodge Journeymen duly recommended by Brs. George Currie and William Davie. He was entered an apprentice on the 27th of July 1843, was raised to the sublime degree of Master Mason on the 3rd of August following, and admitted a full member of the Lodge, by joining the Benefit Society, on the 20th December of the same year. His frank and social manners, his stately appearance, his vocation as an operative mason, and his attention to the business of the Lodge, pointed him out as an eligible Brother to succeed Br. William Bisset in the Chair. He was accordingly raised to that elevation on St. John's Day 1848, having for his Senior Warden, Br. William Jackson, already referred to, who succeeded him as Master of the Lodge, and for his Junior Warden, Br. George Trotter. No sooner was he placed in this responsible and trying position than he set to work to qualify himself for discharging its duties. He not only prepared himself for presiding at quarterly and convivial meetings, and heading deputations of Brethren to visit other Lodges, but he acquired what every Master of a Lodge who wishes to discharge his duties efficiently, ought to acquire, a competent knowledge of the Masonic ritual, so that he could himself initiate candidates into all the degrees of St. John's Masonry. As one proof of the interest which he took in Masonry and the proceedings of the Lodge, and the efforts which he made to qualify himself to perform his duty, I may mention that I have in my possession a course of Masonic Lectures, partly in his own handwriting and partly in that of Br. William Bisset, and also a Funeral Oration which he composed on the death of that Brother. The fraternal feelings which this Oration evinces and the well-deserved compliments which it pays to the merits and services of his deceased friend and brother, are creditable alike to his head and his heart.

One of the movements in which Br. M'Intosh took a deep interest, and which he laboured assiduously to carry into effect, was the opening up of the Lodge fully to non-operative masons. The Lodge, in its early career, was strictly an Operative Lodge ; and even after it joined the Grand Lodge, and down to a recent period, it admitted, as I have already stated, only one non-operative to ten operatives. During the long depression of the building trade in Edinburgh, consequent on the commercial disasters of 1826, comparatively few operative masons became members of the Lodge, and this told heavily on the funds of the Benefit Society. It was felt that if matters were to remain as they had been for some years, the time was at hand when the annual contribution must either be largely increased or the Benefit Society must be broken up. To avert such a catastrophe, Br. Andrew Kerr first of all, and Br. M'Intosh after him, laboured with unwearied diligence. They insisted that the salvation of the Benefit Society and even of the Lodge itself depended on their being thrown open to all persons of good character, irrespective of their being operative masons. In this they succeeded, and the consequence has been that, while the Lodge has still largely preserved its operative character, it has been placed on a more secure and substantial basis and has been for a number of years one of the most flourishing institutions of the kind in Scotland.

I may mention an incident that took place in his career as a Master of the Lodge, as it marks his discrimination and his decision of character. The Grand Lodge of Scotland resolved that the Lodge at its Annual Festival on St. Andrew's Day should be opened in the Third Degree. Br. M'Intosh held that this was unwarrantable, both from the terms of the Masonic ritual and the dictates of common sense. A complete Lodge of Freemasons is composed of three classes—Apprentices, Fellow Crafts, and Master Masons—and therefore it was not consistent with the social and brotherly compact of Freemasonry to dismiss the Apprentices and Fellow Crafts, or Journeymen, when the Lodge was called from labour to refreshment. On one of the St. Andrew's Days during the time Bro. M'Intosh was Master, he appeared at the head of a Deputation of Journeymen in the Grand Lodge, and on the Grand Master, the Duke of Athole, proposing to open the Lodge in the Third Degree, he protested against it, and his remonstrance being disregarded, he rose and with his deputation left the Lodge. The Grand Master, on further reflection, admitted that the Master of the Journeymen was right in the position which he had taken up, and the old practice of opening the Lodge on festive occasions in the First Degree only, was afterwards adhered to.

An interesting event in Br. M'Intosh's career as Master of the Lodge was his being on one occasion called on to occupy the Chair of the Grand Lodge of Scotland. This took place at a Quarterly Communication held on the 5th of February 1849 in the Waterloo Hotel. It was then the practice, as it is perhaps the practice still, for the representative of the oldest Lodge present to take the Chair in the absence of the duly authorised Office-bearers of the Grand Lodge. It put Br. M'Intosh into a prodigious flutter, to be under the necessity so unexpectedly of arraying himself with the paraphernalia of the Grand Master and ascending the throne ; and yet he went through the work, especially the opening and closing of the Lodge, with great acceptance, and received the congratulations of the Brethren present.

Br. M'Intosh continued, for several years after he left the Chair, to take an active interest in the affairs of the Lodge. and particularly to discharge the duty of initiating candidates. The Brethren were so much convinced of the great benefit conferred on the Lodge by his long and faithful services, that they considered that they were entitled to some recognition, and accordingly they presented him with a handsome Masonic Jewel, and Mrs M'Intosh with a piece of silver plate. The inscription on the jewel was as follows :—" Presented to Brother Robert M'Intosh by a number of the members of the Lodge of Journeymen Masons, Edinburgh, No. 8, as a mark of respect for his services on behalf of the Lodge, 27th December, A.D. 1855, A.L. 5155."

Br. M'Intosh, after his return to Edinburgh from the work of Macbiehill, lodged in the house of a Mrs Scott, a widow, who had her residence at India Place, Stockbridge, but who had come from the Border, I think from Denholm, in the county of Roxburgh. She had a daughter, Jane, into whose society he was necessarily thrown, and an intimacy of an endearing kind thus sprung up between them. This led to their union, which took place on the 13th of March 1840 and their first residence was at No. 1 Church Street, Stockbridge. This union was productive of much happiness to both. They had two children, Alexander and Jessie. Alexander, who was a member of the Journeymen Lodge, died on the 28th June 1872, in the twenty-ninth year of his age. Jessie, now Mrs Maule, is still alive. For some years Mrs M'Intosh was in a delicate state of health, but latterly she recovered a portion of her previous strength and gave indication that she would attain a good old age. She was, however, all of a sudden struck down by a paralytic affection while bathing in the sea at Aberdour. She never afterwards rallied, but lingered on a week or two and died on the 13th of August 1878. This bereavement told heavily on our deceased Brother.

Br. M'Intosh, though not devoting himself to what may be called literary pursuits, nevertheless kept himself well posted in the current topics of the day and, having a clear, shrewd judgment, he was able to take very just views of public affairs. Burns was his favourite author. He relished exceedingly the humour and pathos--the keen satire and vivid representations of rustic life and manners to be found in the writings of our great national bard. He had committed many of his poems to memory and was wont to recite "Tam o' Shanter" and the "Address to a Haggis," with evident appreciation of their racy delineations.

Br. M'Intosh was of tall stature, approaching nearly to six feet in height. His person was well-formed and handsome and his gait light and graceful. From his lithe athletic appearance it might naturally be expected that he would enjoy a long course of excellent health, and leave the world in a good old age. In spite of much out-of-door recreation, he was attacked by a bronchial affection, which, originating most likely in his employment as a stone hewer, gradually insinuated itself into his system and became chronic. After being confined a short time to his room, his chest disorder assumed the serious complexion of congestion of the lungs and he died, rather unexpectedly, on Tuesday, the 11th of February 1879, when he had fully completed his sixtieth year. On the Friday following his remains were laid in Rosebank Cemetery in presence of a large concourse of his intimate friends.

The following sonnet composed by Br. George Logan was read at a Funeral Lodge held in honour of the memory of Br. M'Intosh on the 7th of May 1879 :—

Masonic Brethren, we have lost a friend,
One whom we loved, and who did love us too,
Who oft with pride our doings did review,
And on whose wisdom we could all depend.
But death has now brought all this to an end,
And now we mourn the loss of one so true,
Who kindly-hearted was to all he knew.
Unto a brother he would often lend
An ear to listen to the tale of woe,
And empty-handed never let him go.
But with advice and with the needful send
Him happier away, and thus did blend
The true Masonic teaching, which did flow
O'er all his actions on this earth below.

At the Funeral Lodge the following Dirge, written for the occasion by the Bard, Br. Blair, was also sung :—

Brother, to thy spirit fled,
Give we this, our humble lay ;
Though a tear we all may shed,
Nature claims again its clay.

Now on earth no longer seen,
Freed from human thoughts and strife,
Only one step comes between
Dread eternity and life.

Mortal man must pass the bourne,
Raised by Architect Supreme ;
Earthly honours proudly worn,
Vanish as a passing dream.

Greatness, too, must go to rest,
Even goodness is destined
To the all-unyielding test,
Common to our race and kind.

All our hopes for him are placed—
All our faith on him is set,
With an aspiration traced
In a feeling of regret.

Brothers parting once for all,
Pass beyond the mortal ken,
And though selfish tears may fall,
All must end in one.
AMEN.

Br. William Davie, an operative mason, was admitted a full member of the Lodge on the 20th of August 1824. He held for a short time the office of Grand Steward, and also that of Chaplain. He was elected Substitute Master in 1839 and was raised to the Chair in 1841, but he held this honourable post only one year. He was a skilful workman and a very prudent and sagacious brother. He long acted as foreman to Mr Charles M'Gibbon, builder. He died in January 1866, in the sixty-fourth year of his age, and the Brethren, out of respect to his memory, held a Funeral Lodge when Br. Andrew Kerr pronounced the Oration and duly recounted the virtues and services of our deceased Brother.

Br. John Crooks, builder, was entered an apprentice in the Lodge on the 5th of April 1864. He was passed Fellow Craft on the 19th and raised to the sublime degree of Master on the 27th of the same month. He was appointed Senior Deacon in 1865, and Senior Warden in 1866 and was advanced to the Chair in 1867. He held this important and honourable position for two years. He was a zealous and industrious Mason and took a prominent part in the affairs of the Lodge. He occupied the Chair when the Lodge received a visit from the Grand Master, the Earl of Dalhousie, on the 2nd of June 1868. The Lodge Hall was crowded on the occasion. The Secretary has recorded that the Grand Master, after being placed in the Chair, "called for the Roll and Minute Books of the Lodge, which he closely inspected and then returned after he had recorded a note bearing the words 'Minutes approved.' This meeting was a great success. With speech and song the hilarity was kept up unabated till a late hour. The Grand Master seemed to enjoy the festive entertainment very much, singing his song and cracking his joke to the great delight of all present."

Br. Crooks headed a deputation on the 26th of August 1868 to Glasgow, where he assisted the Grand Master, the Earl of Dalhousie, at laying the foundation stone of the new Industrial Schools at Mossbank ; on the 11th December of the same year he was present with a deputation at the consecration of the Lodge Maitland, Kirkliston, and on that occasion acted as Senior Grand Warden. He died in 1871 and was interred in the West Church Burying Ground. The Brethren have since erected a monumental stone at his grave.

Another of the deceased Past Masters of the Lodge was **Br. Thomas Field.** He was a very enterprising man of business. Among other vocations, he at one time carried on the trade of slater, painter, enameller, and brick manufacturer ; he had subsequently a connection with several slate and granite quarries, and dealt in marble, glass, cement, and mosaic and encaustic tiles. In 1856 he was employed by the Brethren in painting and decorating their hall, Toddrick's Wynd, and executed the work very much to their satisfaction. Being a Deacon of the Incorporation of Mary's Chapel, he was, in 1869, elected Convener of the Trades of Edinburgh and thus, for some time, had a seat at the Council Board and also at that of the Edinburgh and District Water Trust. His energetic disposition led him to take an active part in the proceedings of both boards.

He was elected to the Chair of the Lodge on St. John's Day 1869, and, in his capacity as Master of the Lodge, presided at the ceremony of laying the foundation stone of the new premises of the Lodge in Blackfriars Street, and also presided at the Consecration of the Lodge, and at the celebration of the Centenary of Sir Walter Scott. He further, at the head of thirty-five Brethren represented the Lodge at laying the foundation stone of the Albert Bridge, Glasgow, on the 3rd of June 1870. In his capacity as Convener of the Trades he was able to render very important assistance to the Lodge in their negotiations to dispose of their old property to the Improvement Trustees, and to acquire a site for their new premises. He also used his influence with the Incorporation of Mary's Chapel to obtain their hall in Burnet's Close for the meetings of the Journeymen after they were deprived of their old hall in Toddrick's Wynd. He held the office of Master for two years, and died three years ago, somewhat suddenly, at his mansion, Hawkhill, near Leith.

Br. Hugh Hendrie was another office-bearer of the Lodge who distinguished himself by his diligence and zeal. He was born on the 17th of March 1821 at Airdrie, in the parish of New Monkland, Lanarkshire. His parents, who were humble but industrious, sent him to a school in the place of his nativity, at which he acquired the rudiments of an ordinary education.

While yet a boy of ten years of age his family removed to Edinburgh where he continued ever afterwards to reside. Like many of his contemporaries, he was not overburdened with a great amount of school education. The rudiments acquired at Airdrie were but slightly supplemented by a short attendance at Mr Thorburn's School, Lochend Close, Canongate. This was all his scholastic training, but he possessed an amount of mental stamina and a power of self-application which proved of advantage to him in the cultivation of his mind. By this means, he was able to hold his own with his compeers and to maintain a good position in society.

After leaving school, Br. Hendrie was first employed as a druggist's assistant with Mr M'Glashan, in Canongate, and after being engaged in various other occupations he commenced business as a grocer on his own account in the Grassmarket. In a short time he gave it up and entered the service of Messrs Wight & Scott, wholesale provision merchants, as their traveller. In course of time he left their employment and in the same capacity entered that of Messrs W. Baillie & Son, Wine Merchants, Leith, and remained with them till he was laid aside by his last illness. Throughout a long and active life, Br. Hendrie enjoyed a fair modicum of robust health. The ups and downs of a traveller's life evidently agreed with his constitution. Few men were to be found who took so kindly to a profession that is admittedly attended with many drawbacks and dangers. It is a remark often made, that long-continued good health is frequently followed by rapid decay, and Br. Hendrie's case was no exception to the rule. When declining health began to tell on him he made rapid progress to the goal at which all humanity is destined sooner or later to arrive. Within a year from the period when symptoms of decline were observed in his constitution, his death took place somewhat suddenly on the 21st of October 1882. The career of Br. Hendrie was somewhat chequered, but it is gratifying to know that on the whole it was fairly successful.

Br. Hendrie took a warm interest in Masonry and his career as a Brother of the Order was markedly distinguished. He was entered in the Lodge Journeymen on the 13th December 1860. He attained the position of Substitute Master in 1864. He was Junior Warden in 1865 and 1866, Senior Warden in 1867, and was proposed for R.W. Master in 1869. On that occasion he received a large amount of support, but Br. Thomas Field was elected, principally on account of holding the office of Convener of the Trades, and having thus a seat at the Council Board, as it was thought that his civic position would be of service in the negotiations that were being carried on with the Improvement Trustees for the disposal of the property in Toddrick's Wynd. He was, however, raised to the Master's Chair in 1871 and occupied this honourable position for the two following years. After leaving the Chair, he was generally one of the Managers, and in 1880 he was selected as one of the Trustees of the heritable property of the Lodge. During a membership of nearly twenty-two years he was sixteen of them more or less actively in office. While the Lodge has cause to lament the loss of so genial and active a member as Br. Hendrie, it is gratifying and consoling to know that he left a bright example of faithful adherence to his Masonic obligations, and of unfailing fulfilment of his duty as a man in all relations of life.

Br. Hendrie's vivacious spirits and dramatic powers were such as made him a genial friend, a ready and warm co-operator in intellectual pursuits, and a much esteemed associate in any company of which he formed a part. He was distinguished as a dramatic reader and delineator of character in a marked degree, and was a member of several clubs and associations for the cultivation of the mental, physical, and social qualities. He was, for instance, a member of the Garrick Club, in whose proceedings he took a principal part, and of the Warrender Golf Club, of which he was Captain at the time of his death.

When one who enjoyed his friendship for over forty years looks back on the many successful efforts which he made to amuse and instruct his associates, a tinge of melancholy comes over the brow at the thought that the old familiar face can no more be seen and the cheerful ringing sound of his voice can never be heard again. Well may the poet sing :—

" How wonderful is death !
Death and its brother sleep."

Wonderful, truly ! when we reflect that the eye that lately sparkled with brightness, that the hand which a short time ago returned the warm throb of friendship, and that the tongue whose music awakened up the inmost echoes of the heart, lie withered in the cold grip of death.

" Yes, we must follow soon, we'll glad obey,
When a few suns have rolled their cares away ;
Tir'd with vain life, we'll close the willing eye,
'Tis the great birthright of mankind to die."

I am indebted for the particulars in the preceding sketch of Br. Hendrie's career to Br. J. Blair, Bard to the Journeymen. He also wrote the following dirge to his memory :—

Brother Hendrie, long remembered
As a Mason and a friend ;
In the tomb he now lies numbered
With the dead—our common end.

Early in life's health and vigour,
Upright, strong in rectitude,
Ev'ry sordid wish he'd conquer ;
Man and Mason, firm he stood.

Worth, ability, and merit,
Marked his long and useful life ;
Brother's love he did inherit,
Free from envy, gloom, and strife.

Still all human strength must perish,
To our fate we yield at call,
Decay o'ertakes ev'n those we cherish,
Man, though strong, at last must fall.

Services and duties over,
  Mallet, Trowel, laid aside ;
On the verge of death we hover,
  By its fiat all abide.

Parting with a faithful brother—
  May we see his like again !
From his mem'ry all may gather
  True fidelity.
Amen.

As a fitting conclusion to these biographical notices written by the late Br. Wm. Hunter, a few words regarding Br. Hunter himself will not be amiss.

Br. William Hunter, F.S.A., Scot., was not only a keen freemason but an author of note, having written the "Vindication of Freemasonry," "Burns as a Mason," and "Biggar and the House of Fleming." He occupied the Chair of the Lodge during the years 1855-58.

His activities in municipal affairs are perhaps not so well known to the brethren of Journeymen. In Portobello he was elected a Councillor *ad interim* on 8th December 1863. In the subsequent year he was re-elected a Councillor and became a Bailie on 4th February 1867. He was re-elected Councillor in 1870, 1872, 1875 and 1878, and between 1874 until he was elected Provost on 7th November 1879, he was a Bailie of the Burgh. He retired from the Council in 1882 and on the death of the Burgh Tax Collector in 1885, he was elected to that post, which he held for a number of years. His death took place at Portobello on 10th January 1894 at the age of 85 years.

Truly Br. Hunter has left his mark not only in masonic circles, especially in Journeymen, but also in the Burgh of Portobello, now amalgamated with the City of Edinburgh.

Of the office-bearers who have died within the past thirty years, mention might be made of a few.

The late **Br. Robert Dodds,** who in his day acted as Treasurer, Secretary and factor, is worthy of mention as an outstanding office-bearer. In reading the lodge minutes, one is struck with the keen interest he appears to have had in the welfare of the Lodge and brethren. His activities in connection with the Friendly Society are still remembered by many of the present-day members. He was always a shrewd, painstaking and efficient office-bearer, and even in his latter years the sparkle in his eye could be seen when matters about which he was well versant were being discussed by others less qualified to speak on them than himself. To the last, he was always held in high esteem and the records of the lodge are in themselves a lasting testimonial to his worth as a good and efficient journeyman.

Again, there was **Br. Walter Kirkland,** who was always an active member of the Lodge and whose chief delight was to assist in conferring the Mark. "Wattie" was always in great demand when the working of the mark was being arranged. He knew the working from A to Z and great was the assistance he rendered in his day.

Past Master George Sime who died on 13th January 1904, was one of the most highly respected and well-liked masons in the District and was made welcome wherever he appeared. His sustained interest in the Craft, and his genuine interest in No. 8, manifested by the many presentations made by him to the Lodge have left their impressions on those who knew him. The brethren of the Lodge have shown the esteem in which he was held by erecting a tombstone at his last resting place.

The late **Br. George Sime,** a son of the late Past Master George Sime, was also intensely interested in the Mark, and in thought one can see him still conducting the candidates through the degree, so earnest was he in his work and so outstanding in his personality.

The late **Br. William Simpson**, who for many years acted as Director of Music, will be remembered for his willingness at all times to promote good harmony. His playing on the violin was much appreciated and when he struck out into strathspeys and reels one felt there were few to excel him. Being a leading member in the Highland Reel and Strathspey Society, Br. Simpson was wont to invite some of the members of that Society to the Lodge and a delightful evening invariably ensued. Scottish selections with reels and strathspeys occupied much of the time allotted to harmony. Br. Simpson was beloved by a wide circle of friends both in and outside the Craft. In fact he was a most prominent figure in musical circles in Edinburgh. He had a most outstanding head which the late Br. Harry Gamley modelled, and secured a place for, in the Royal Scottish Academy's Exhibition in Edinburgh. One had only to ask Br. Simpson to arrange a musical programme and the thing was done. He was never at a loss to supply the necessary talent and his demise was a great loss to the lodge.

It was a proud day for the late P.M. Br. James Ewart, when there were initiated into the lodge his three sons, John, William and Oliver. The first named son, **Br. John Ewart,** acted as Treasurer of the Lodge for a few years and was, as some one termed him, an " all-round sport." He played Rugby for the Edinburgh Institution, was a crack billiard player, and at golf, with Br. T. J. G. Hunter, W.S., as his partner, won the M'Iver Trophy for the Lodge. Br. John Ewart started his career as an accountant, but the open air always called him and he took up farming. Unfortunately, although a perfect athlete, he was cut off at a very early age and the lodge lost a brother of great ability and promise.

It is also sad to record that his brother Willie made the supreme sacrifice in the Great War.

As a humble member of Committee who never was anxious for high honours, mention is made of the late **Br. David Stocks,** whose son still takes an active interest in lodge matters. In committee he was a very effective member. Silence never held him if he thought he could make a contribution to the matter under discussion and many were the valuable and constructive contributions made by him. Br. Stocks could never be persuaded to aspire to the highest honours although capable of holding them, but he took a great delight in holding the office of Bible-Bearer, a very minor office, but one of which he was justly proud.

The late **Br. Adam Allan,** who at one time was Senior Warden, will be remembered for his outspoken criticisms both in the Lodge and in Committee. He had a way of his own and his cheery manner went a long way to tone down his otherwise scathing criticisms.

Again, the late **Br. William Campbell** was in his element as Marshal. On all occasions where the lodge assembled in procession, be it for church services, laying of foundation stones, or other function, Willie was at his post. Being an old volunteer he commanded attention and was held in high respect up till the time of his death.

Many were the brethren who occupied minor offices and yet were real live wires in the affairs of the lodge. The late **Br. John Ferguson** might be mentioned as coming under this category. "John" voiced his mind at all times and in the matter of the alteration and reconstruction of the lodge premises gave valuable advice and assistance to the Committee.

This Chapter, however, would not be complete without a reference to the late tyler, **Br. Jack Summers.** He was a real sea dog and carried with him into his work as caretaker and to his office as tyler, a breeziness and freshness typical of his early training. Jack Summers was in his element when spinning a yarn to members or visitors, always beginning his tale with "When I was in Yokohama." If one happened to call at Blackfriars Street on the day following a lodge meeting, he would find Jack on his knees scrubbing the lodge floor room, or, as he put it himself, "scrubbing the decks." He could never get away from his naval service and the lodge benefited by having a naval pensioner as their caretaker and tyler. Cleanliness in the lodge premises was a great feature of Br. Summers' stay at Lodge Journeymen, while the Brother himself was something to be proud of. Br. Summers was a real character at all social functions, be they picnics, socials or dances. He was the delight of all who visited Lodge Journeymen. His bushy eyebrows made him very distinctive and the tattooing on his arms could be seen to advantage when he settled down to work on the lodge room. As a lodge tyler he could hardly be excelled. At harmony he was everybody's man, acting as steward, conveying messages from one brother to another, and never failing in obedience to the commands of the Chair. He was an ideal tyler.

CHAPTER XXIII.

JOURNEYMEN MASONS LODGE IN 1929.

WHILE the preceding chapters set out events during the past two hundred years, a few notes on the affairs of the Lodge at the present time will bring the history up to date.

The Lodge holds its meetings on the second and fourth Thursdays of each month from September to the May following. The first meeting of the month is termed the Monthly Meeting, at which, as a general rule, only business matters are discussed, the lodge thereafter proceeding to harmony, when the loyal and other toasts with music interspersed occupies the evening. At the second meeting in the month, termed the Bi-Monthly Meeting, the degrees are worked and sometimes "harmony" also follows.

The meeting place is 63 Blackfriars Street, Edinburgh, and the time of meeting usually 7.30 p.m.

The average attendance at the meetings is in the region of 100 and invariably the lodge is honoured by a goodly number of visiting brethren.

There are almost 600 members who are clear on the roll and who receive billets, but this gives no indication of the number of brethren whose mother lodge is Journeymen Masons but who for some reason or other do not attend.

The following figures show the numbers admitted into the lodge since 1856 :—

1856-1884	1066
1884-1914	852
1914-1918 (War) . . .	155
1919-1921	357
1922-1928	127
	2557

Of the members who joined the lodge prior to 1900 the following are still alive and are "in good standing" at the present time :—

John Stuart	Initiated	16/1/74.
George Frederick Macro	,,	21/1/86.
William Bell, P.M.	Affiliated	7/86.
Thomas Wilkinson	Initiated	16/12/86.
John Thom	,,	12/5/87.
Daniel Daly	,,	1890.
J. Fraser	,,	1891.
W. H. Rennie	,,	1892.
R. Beveridge	,,	1892.
J. Hunter	,,	1893.
R. Sloan	,,	1894.
W. Hannah	,,	1896.
J. B. M'Nab, P.M.	,,	1896.
J. Wood	,,	1896.
J. Sloan	,,	1899.

The senior surviving member is, so far as can be ascertained, John Youdal, U.S.A., who was initiated in 1873, and who in 1927 obtained a demit to affiliate to an American Lodge, fifty-four years after his initiation. It is interesting to record, however, that in 1929 the Lodge received a visit of an old member who was initiated in 1873 (Br. J. Hunter Forbes).

The last published accounts of the Lodge show it to possess a General Fund of £1,661, while "the Benevolent Fund (A)" amounts to £2,676. The total assets amount to £4,383.

A high state of efficiency exists in regard to the conferment of Degrees and one is impressed with the earnestness and sincerity of the office-bearers, not forgetting the loyalty of the brethren in the body of the lodge.

The present Secretary, Br. W. A. Laird, has acted in that capacity for ten years, and there is no gainsaying the fact that his services, advice, and courteous manner are appreciated by one and all. His place will be difficult to fill should he step higher up in the near future.*

The ceremonial working in Journeymen Lodge does not vary much from that in other lodges, but there are distinctive features in their working which can only be appreciated in the atmosphere of the Lodge Room. A visit to the lodge will repay any brother.

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* On St. John's Night 1929 Br. Laird was installed as R.W.M., and Br. Jas. Gall, P.M., as Secretary.

The Golf and Bowling Clubs are still attached to the activities of the lodge while the usual social functions in the form of dances and whist drives are still carried out yearly.

In conclusion it may be mentioned that there exists a small yet valuable collection of books in the Lodge Library, of which the following are the principal :—

List of the more interesting books in the Library of the Lodge.

BOOK.	AUTHOR.	DATE.	PRINTED IN
Bible, Dictionary of the	W. Smith	1860	——
Bible, Self-interpreting	D. Brown	1813	Berwick
Another Edition presented by Bro. J. Begbie printed in 1814.			
Bible	Henry (*Written in* 1706)	1847	——
Biographical Dictionary of Eminent Scotsmen	Robert Chambers	1853	——
Guide Book to the City of Bath (with interesting account of the career of Beau Nash)	——	1818	——
Freemasons' Magazine	——	1866-71 & 1873	
Freemasonry in Scotland	D. Murray Lyon	1873	——
History of the Lodge of Edinburgh (Mary's Chapel) No. 1	D. Murray Lyon	—	——
History of the Lodge Scone and Perth No. 3	W. J. Hughan	1898	——
History of the Lodge of Journeymen Masons No. 8	Hunter	—	——
History of the Lodge of St. Stephen No. 145	——	1927	——
History of Masonry	Gould	—	——
History of Edinburgh Royal Infirmary	——	1778	——
History of Royal Residences	Payne	1817	——
History of Scotland	Simpson	1842	——
History of Sculpture, Painting and Architecture	——	1829	——
Human Nature in its Four-Fold State of Primitive Integrity	Rev. Thos. Boston	1812	——
Library of Entertaining Knowledge	——	1837	——
Lives of British Painters, Sculptors and Architects	——	1820	——
Masonic News	——	—	——
Masonic Clothing and Regalia	——	1872-3	——
Masonic Songs and other Rhymes	John Blair, a Bard of the Lodge who in 1848 edited the "North British Express" and later the "Edinburgh Examiner."	—	——

BOOK.	AUTHOR.	DATE.	PRINTED IN
Northern Antiquities	——	—	——
Painting and the Fine Arts, Discourses on	Sir Joshua Reynolds	1825	——
Peerage of Ireland	——	1768	——
River Niger—Journal of their exploration of the	R. & J. Lander	1832	——
Scottish Freemasons' Magazine	——	1863	——
Sermons on the Virtues of Freemasonry	R. J. Inwood	1799	——
Spirit of Masonry	Hutchinson	1815	——
Shipwreck, The — A Poem in 3 cantos	W. Falconer " A Sailor "	1811	——
Travels in Germany, Italy, Greece, and Asia	Alex. Drummond	1754	——
Vitruvius Britannicus, or The British Architect	Colin Campbell	1717	——
Containing the plans of Inigo Jones for Whitehall Palace, Christopher Wren's for St. Paul, and other famous Architects' designs. (Presented to the Lodge on the formation of an Architectural Library in 1841 by Br. W. A. Laurie, Grand Secretary for Scotland).			

The Bye-laws governing the lodge at the present time were approved of by the Grand Lodge on 22nd December 1927 and are in the usual form. As already pointed out elsewhere the " Prince's Guard " does not appear under the heading of Office-Bearers but in that part of the Bye-laws describing the duties of the Office-Bearers, there appears this statement :—

> " The Members of the Prince's Guard shall act as such when called upon by Grand Lodge."

The charge for the different Degrees and for affiliation to the lodge, including registration in the Books of Grand Lodge, are stated to be :—

For the Degree of Apprentice, Fellowcraft (including the Mark) and Master Mason (including Diploma)	£10	10	0
For the Mark Degree only, given to a Master Mason of any Lodge under the Scottish Constitution (including Diploma)	0	2	6
Affiliating a Brother from any other Lodge under Scottish Constitution if previously recorded in Grand Lodge Books (including Diploma) .	3	13	6

Affiliating a Brother from a Lodge other than under the Scottish Constitution (including Diploma)	£4	14	6
Annual Contribution	0	2	6
Commutation of Annual Contribution . .	1	1	0

" For us, the autumn glow, the autumn flame,
And soon the winter silence shall be ours:
Him, the eternal spring of fadeless fame
Crowns with no mortal flowers."

FINIS.

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